

COMFORT
FOR BELEEVERS
ABOUT THEIR
SINNES & TROUBLES.

IN A TREATISE SHEVVING. *JB.*

That true BeleEVERS, how weake so-
ever in Faith, should not be opprest, or perplex
in heart; By any thing whatever befalls them;
Either in Sinne, or Afflictions.

Together with divers other comfortable Observa-
tions; Gathered out of that Counsell, given by
Christ to his Apostles: And in them, to all BeleEVERS.

In JOHN Chap. 14. Verses 1,2,3,4.

By JOHN ARCHER, Master of Art, sometime
Preacher of *All-hallowes Lumbard-street.* London.

ISA. 57. 19.

I create the Fruit of the Lips, Peace.

L O N D O N;

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COMFORT
FOR BELIEVERS
ABOUT THEIR
SINNES & PROBABILITIES

In a new and surprising manner
That true Believers, how weakly
ever in Faith, shall need no more
be troubled by any thing that is
said in these words, "Thou art
To die, with living others countable of
to live, and of their souls, given
unto his Father, and to all Believers."

By JOHN ARCHER, Minister of Ardenbury
Parish, in the County of Warwick, London.

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TO THE READER.

COURTEOUS READER;



His Authour having some yeares before his death, write, and given to some of his friends, for their helpe, and comfort, some **MEDITATIONS** grounded upon *Iohn 14. 1, 2, 3, 4.* Many desiring they were printed, conceiving them profitable for the Saints and people of God; There comming to hand one of the Copies, and that of some things more enlarged then the first Copie was, (yet by the same Authour to other friends) they are here presented to publique view, for a more generall good of the Saints and people of God. This Discourse is seasonable in this age, which is full of troubles, somewhat specially, (though alwayes usefull to Saints) the scope and drift of it being to shew [how that beleivers should not be oppressed, or perplexed in heart, by any thing what ever befall them, either in sinne, or affliction] which subiect is profitably

To the Reader.

fitably and comfortably opened ; directing to the use of Faith for ones advantage in these cases greatly ; and severall there pointed, some opened, some but named , which are worthy thy Meditations : Doe the worke this right ; as to conceive, had it been intended for the Presse, it might have been much otherwayes writ, but it was onely for speciall friends, and it is not purposely altered, though mistakes may be, and some are, which be pleased to mend (haply some may hereafter.) And if in this Discourse some thing at first view seeme strange to thee, (it being exprest perhaps in too plaine termes to passe with many,) yet neglect it not, nor judge rashly, but seriously consider the truth, and take the distinctions and directions given, that so thy faith (in all points) may be directed, to fetch in, by acting of it, such comfort as is intended to thee : Surely for all those who are beleevers, (or shall be by another Discourse of this Authours upon *Iob. 6. 35.* helped and encouraged to beleeve) it is and will be (as their dutie, so) their wisdom to take in this counsell given to them by Christ, and here sweetly explained to them, with desire of which I leave thee, and it, to the blessing of God.



COMFORT FOR BELEEVERS ABOUT THEIR SINNE & TROUBLES.

John. 14. 1, 2, 3, 4.

1. *Let not your heart be troubled: yee beleene in God, beleene also in me.*
2. *In my Fathers house are many mansions; If it were not so, I would have told you: I goe to prepare a place for you.*
3. *And if I goe & prepare a place for you, I will come againe, & receive you unto my selfe; that where I am, there yee may be also.*
4. *And whither I goe, yee know, and the way yee know.*

THES E words are part of our Saviours last words, & farewell to his beleieving disciples; (as he acknowledged, saying: Yee beleue in God) even to the eleven; for *Indas*, was sent away by Christ, and hurried away by Satan: *Chapt: 13. 26. 30.* So that there were left onely the eleven; Now to them, Christ speakes these words: *Chapt: 13. 31. & Chapt: 14: & 15. & 16.* as a word of exhortation, and then prayes *Chapt: 17.* and this was a very little while before his passion: as appeares, by that: *Chapt: 13. 33. Yet, a little while and I am with you;* that is, I am presently to be taken from you; So that its evident, that these words are part of his last & farewell words to his beloved and beleieving disciples, after that *Indas* was cut of, and seperated from them: For opening whereof we will consider.

The words
are part of
Christs last
words.

1.
The occasion or ground &c for the coherence of the words:

First the occasion, or ground, and so, the coherence of these words with the former; which is this; Our Saviour had discovered a close hypocrite; one, who ate bread with him, and was of his nearest society; not onely one of his followers, but one of the twelve, whome he had called to be *Apostles*: one who was never before discovered, or any hint by Christ, given of him, to any of them; in to much, that none of them suspected him; but rather, every one suspected himself: (as *Luke*, 22: 21. 23.) *John*, 13. 21. to 31. Again; our Saviour had told them that he was presently to be taken from them; *Joh*: 13. 33. and now they began to mind it, though heeretofore when he had told them, of it, they considered it not.

Also, our Saviour added; that they could not come to him, whether he went, *John*. 13. 33. & made their state, in that point, as the common Jewes: & upon *Peters* reply, & his answer; which had comfort: *verse*. 36: that he should come after ward to him; he yet foretells his fall, which might hinder his comming to Christ afterwards, *John* 13. 36. 37. 38.

Yea, and that they all should be offended becaule of him, (as *Mark*: 14. 27) Now these things began to trouble their hearts, with feare & gteife: wherefore Our Saviour speaks to them, these words of my text, *Let not your hearts be troubled.*

Indeed; all of them, knew not as yet, the hipocrity and treason of *Indas*: *John*. 13. 28. 29. but some of them, did know it; namely *John*, the beloved disciple: *verse* 23. to 27; & its likely by him *Peter* came to know it; however, they all should quickly know it. by the breaking out, and acting of his treason against Christ: Wherefore Christ armes their hearts against the trouble of it: This is the occasion, & ground, & coherence of these words.

2.

The parts; 2

1. The duty charged,
2. The meanes implied or expressed.

Secondly, consider the parts of them: which are two.

First, the duty charged by Christ on his beleaving disciples (*Let not your hearts be troubled.*)

Secondly, the meanes by which, he fenceth their hearts against this trouble: partly implied in these words; partly exprest, in the next words, and so along unto the 5. *verse*.

1.

The duty charged, is: That their hearts, should not be troubled,

First, The duty charged by Christ; on his beleaving disciples: [*Let not your hearts, be troubled*] Trouble in the flesh, he not only allowes but appoints them *John*. 15. 20: & *Chap*: 16. 33. Through many afflictions, we must enter heaven (*Act*: 14. 22.) but he would not have them be troubled in heart: The heart indeed may be toucht, & feele

feele, when objects of feare or greife, present themselves; Christ himselfe was sensible of such things; and, without it, a beleever should become a *Stoick*, or stock, & cease to be a Man; nor would it be any exercise, or triall of grace, if the matter of feare, and greife, were not perceived, and felt by the heart; for it then, was to them, as if there were no such thing; wherefore he would haue them be toucht, and feele the objects of feare and greife; but would not have an *inordinacy* in those affections; Which arose.

What kind
of trouble
is ment.
& what not.

Partly from the *excesse*; in that they were *to much* toucht & sensible, so that their *hearts* were perplext and disturbed, which appeared, both by the interruption of the exercise of their faith, hope, & peace; in that they did not so quietly and confidently cleave to him, when he was in his passion: but doubted; as: *Luke. 24. 20. 21.* As also it appeared by their being disinabled to *duty*, for their hearts were so oppressd with heaviness, that they were so sleepy, as that they could not watch with him one houre: *Luke. 22. 45.* Now, its an *excesse* of affection, and an *inordinacy*, a surfet, or drunkennes of heart; when the heart is so taken with a feare or greife, as that it cannot give its due to every one; and doe its duty in every kind to God & man, in the calling generall, and particular.

This was an *inordinacy*, *In excesse*.

Partly there was an *inordinacy* in the *Object*; in that they feared, & greiv'd about what they needed not: For though they might be troubled, at Christs departure, as he was a man, and their friend, companion, maister; &c: [a good ground for a *morvall* greife] & as he was their Jesus: [a good ground for a *Spirituall* greife; in that they loved him, and so, his presence] Yet there was no ground, or cause to feare a *losse*, by his departure, or that they should be now totally left to the wide world; as if, all their safety, and comfort had bin entaild to his bodily presence; this trouble on wronge grounds and causes, he forbids: (as we shall see more fully heere after.)

So that, the meaning of this charge of Christ; is: that they should not be troubled with more feares, or greifes, then there was true ground, and cause for; nor yet be so troubled with what was truly, as to hinder the exercise of their peace, hope, and faith; or to be so oppressd, as unfitted to every duty to God; and man, in their callings generall; and particular: All which we may expresse in this: *An oppressing or perplexing trouble*: Hence: Learne:

Doct: DOCTRINE.

True beleevers should not be perplexed in any thing.

True beleevers, how weak soe ever in Faith, should not be oppress, or perplex in heart, by any thinge whatever befalls them, either in sinne, or affliction.

There cannot be weaker Faith, then this of the disciples; who had indeed, some little faith: but so little, as, sometime, it is called none: (*Matth. 8. 26.* with *Marke. 4. 40*) & therefore Christ, did afterwards, upbraid them for their slownes to beleeve (*Luke. 24. 25.*) There cannot be a greater affliction; change, or losse; befall any, then this was: For Christ, was to be taken from them by a shamefull death; when they had enjoyed him but about three yeares, and some months; Now, what feares, offalls, & troubles, might they have, when Christ was taken from them, who was to them, more then an hen, to new hatcht chickens.

Again they had one of twelve, of them, proved, a vile & rotten hypocrite, who yet had so lurkt, as that they could never discover him.

Also, they had upon them the guilt of, much unfruitfullnes under Christs ministry, for which he had oft reprov'd them.

Also, they had either now, or presently after, the breaking forth of a base lust of pride, & ambition, for which, Christ had oft reprov'd them: Yet at the *passover* & institution of the *Lords supper*; they instantly fell into it againe: *Luke. 22. 24.*

Also, Christ had foretold them of a great, & fowle sinne, for the future; which, afterwards, the stoutest of them, should commit: namely *Peter*, to deny him thrice: Yea, & all of them, to be offended at him (as ye heard before) Behould, a concurrency of all, at once, as can befall any beleever; a weak faith, an unparraleld losse, and change: unfruitfullnes under meanes which were now to be removed, many sinnes formerly committed, & sharply reprov'd: a returne & relapse into the same sinne againe, at present; a foresight, of a dangerous fall into a greivous sinne, in the future; a discovery at present, of a most close hypocrite among themselves, of whome none of them had the least suspition more then of themselves; Yet, Christ chargeth them not to be oppress, or perplex in heart, with any feare or greife: Thus: *Gen. 45. 5.* though their sinne, in selling *Ioseph* was very hanius containing profaines, For they hated him for his goodnes *Gen. 37. 2.* and envy, because of his Fathers love, & Gods oracle

oracle by dreames, of his preferment: which they knew, was a way of God, to reveale himselfe by: & barbarous murder was in it, toward Joseph: & cruelty to their Father who so loved him: Yet he bids them neither to be greived, or angry with themselves: that is, so as to perplex themselves, with gteise or indignation.

FIRST REASON.

Because such trouble, ariseth from an evill roote, & cause: Namely ignorance, or unbeliefe: For, either they understand not, or beleeve not; the worke of God for them, in the three persons: The *Fathers* everlasting decree about them: The *Sonnes* union with them, & headship to them, & his merrits, & intercession: The *holy Spirits*; inhabitation in them & office towards them to worke all their works for them; till he hath made them meete for glory: All which is exprest in the covenant of *Grace*; in which they be assured; that nothing shall befall them but for their good: that the corruption of their natures shall be so ordered & overruled, both before & after conversion, as that it shall end in, & turne to Gods glory & their eternall good; & that Christ hath made atonement for all sinne, past, present, & to come, (though it is gradually applied to them) in as much as all beleever's sinnes, were laid on him, or met in him as it is read, (on the margin) *I sai: 53. & 6.*

And that the *holy Ghost* shall dwell in them for ever, & they shall never fall away finally, & totally; but that the things which concerne salvation, & are better then the best things in the gloriousst hyppocrits, are wrought in them: *Heb: 6. 4. to 10.*

I say: these things are not understood or not beleaved; or else, they never could be oppressed with any feare, or greife: so that, it ariseth from an evill roote: and therefore should not be in true beleever's.

SECOND REASON.

Because such trouble hath evill effects uppon beleever's: Namely.

First, Its troublesome to Gods heart; as a friends trouble, is to his friends; for every beleever, as he is *Abrahams* sonne, so he is Gods friend as *Abraham* was: *Iam: 2. 23.* a friend to God the *Father*: So to *Christ*; *Iohn. 15. 15.* So to the *holy Ghost*; as appeares, by his dealing with them: in that he comes into them (and he onely immediatly; for *Christ*, & the *Father*; dwell in them, onely by & through him) I say, he comes into them, to dwell in them: to reveale secrets to them *1. Cor: 2. 9. 10* and is greived when they doe amisse *Ephes: 4. 30.*

1. Reason.

Bec: such trouble ariseth from an evill roote.

2. Reason

Bec: such trouble hath evill effects as:

I.

It troubles Gods heart.

2.

It frustrates
Christs
worke in a
greate part.

Secondly, It frustrates *Christs* works, in a great parte; for *Christs* works, tend not onely to save beleevers from hell, when they dye, and at the day of judgment; but also for present, to carry them through this world: with out all *oppressing*, or *perplexing feares*; or *griefe* *Luke*. 1. 74. 75. hence, said to be called to peace, 1. *Cor*: 7. 15; & *Phil*: 4. 6. *charged to be carefull in nothing*: for since beleevers be in good rearmes with God; and have Christ for their head; & *partake of divine nature*, 2 *Pet*: 1. 4. and are clothed with Christs righteousness, & are Gods sonnes: Christ hath so wrought: that as God & Christ are in heaven, in an vnmixt, and undisturbed state of ioy: so should beleevers be in a measure; so that, though they be toucht with troubles, yet they should not be borne downe by them, as they be led captive by sinne, but no sinne raignes in them: & as there is a *seede of God in them* which *sinnes not* 1. *Iohn*. 3. 9. so their may be a touch of trouble, but not a subduing by any trouble: this hath Christ prepared: now whilst they attaine it not, they doe frustrate Christs worke for them.

3.

It unfits for
their Christi
an service,

Thirdly, It unfits them, for their Christian service; which is to *eat the holy things*, & *keepe a continuall feaste*, all their life long: 1. *Corinth*: 5. 7. 8. that is: to feede by faith with ioy continually, on the righteounes passion & merriits of Christ: which were typified by the holy sacrifices & feasts: Now, as *none that were sad, were to eat of those things*: *Deu*: 26. 14: wherefore *Hanna* eat not: 1. *Sam*: 1. 7. to none doe so enjoy Christ, and his good things, as they ought, who are perplext with any sinne or trouble whatsoever; they doe not as becomes beleevers in Christ.

4.

It brings a
Consumption
upon the
spirituall
strength:

Fourthly, It brings a consumption & weakenes upon their spirituall strength, (even as it doth on the natural strength) for, as *the joy of the Lord*: (that is, ioy in the Lord Christ) *is our strength*: *Nebe*: 8: 10. and *strengthens loynes*, as *a girdle doth*: *Psal*: 30. 11. So, is sorrow and feare, our weakenes; & doth disinable to every worke; it puts the soule out of joynte, so that it cannot doe.

5.

It casts an
evill report
on God.

Fifthly, It casts an evill report on God: for its language is; that either Gods *providence* is not in & over every thing, which beleevers doe,

doe, or befalls to them; be it sinne or sorrow: or elce God overtules and orders it not, the best way for them; for if it were so; how could they be opprest?

Sixty, it gives occasion to the corruptions of beleevers, and to the Divell, to send forth divers filthy fumes of impatiency, and discontent, & pride, & envy, & unbeleeve; & to hinder our submission to God: for if, the heart be opprest, it cannot so submit and be quiet, as becommeth:

This is of use by way of *Information*, to such as are not beleevers, and are prejudiced against the way of *faith & holines*, with this; that its a sad state, and they must for ever bid adieu to all mirth, when once they embrace that way:

Now, I confesse that many beleevers, give too great an occasion & confirmation to this cavill, and it is an aggravation of their folly in such perplexities, that they strengthen the ill opinion of the way of Faith, which the world hath; but let all unbelievers, and unholy ones know; that the way of faith & holynes, is the onely state of joy and quietnes, and that in it onely, is the heart armd against all sorrowes & feares; yea, it is contrary to it, and a sinne for any in it, to be opprest, or perplext, with sinne, or sorrow, or feare whatever; where as it is a duty for unbelievers & unholy ones, to *mourne & cry*, as *Iam: 5. 1.* and it is their *madnes*, and folly to laugh and be merry *Eccle: 2. 2.*

Indeed faith, at first, sadds the heart, more then any thing, because it lettis in the Spirit of bondage, and presents the reallity of sinnes evill and Gods wrath; but it heales againe the wound, & gives lollid & everlasting grounds of peace & joy; and the *Spirit of bondage*, never returns againe *Rom: 8. 15.* Sometimes they may fall into trouble by *Satan*, & their owne unbelieving Spirits, but its a groundles trouble, & but a dreame of bondage; in truth by the Spirit of God, they never are againe led into bondage; but now, the unholy unbeliever, is ever a child of sorrow & feare, though he be for a while senceles of it; as a stone which lyes up in the bladder, though it be not felt, yet it growes and falls downe at last into the neck of the bladder, and torments and kills; Sorrow and feare, is their duty & their due, & they shall have it; yea, though they are elect, yet being unbelievers, they shall be *pricke at the heart*, and have a spirit of bondage, before they can be saved; but the beleever may and ought, never to be opprest or perplext:

6.

It gives occasion to corruption and the Divell,

1. Use.

Of Information to them that judge the way of faith a sad state.

Faith at first sadds more then any thing.

This

2. Use.

For exhortation, not to be perplexed with sinne or sorrow.

God may leave beleevers, to greater falls and finnes (for the matter of them) then many unbelievers: Yet with greater difference,

Godly sorrow becomes beleevers:

Yet they are not to be perplexed or troubled, with any sinne. change or losse. nor imaginary losses.

An enforcing the exhortation

This, is especially for *Exhortation* unto true beleevers; how weake & little soever, their faith be; that they would not be oppressor perplex what ever sinne, or feare, or sorrow, by any change may be-
set them: nor raise false & groundlesse feares, & greifes to themselves: I acknowledge, that God may leave beleevers to greater falls and finnes (for the matter of them) then many unbelievers, (though yet there is a great difference; the one, sinning with his whole heart, and the other having a *seede in him* which sinns not 1. *John*. 3. & serving Christ *with his mind*; & sinne, but *with his flesh* Rom 7 25.) Yet I say; for the outward bulke of sinne, a beleever may have as great, and greater then some unbeliever. As *Dauids* pride in numbring his people against counsell; & in adultery & murder; were as great and greater then *Sauls* not staying till *Sammuell* came; & sparing some *Amalekites*; for which, God rent the kingdom from him; Yet, beleevers should not be perplexed with any finnes; Godly sorrow and true shame becomes them, & till they have it, God will not owne them; but so to be perplexed, as is before described, they ought not to be: So, neither with any change or losse, which God brings upon them, should their hearts be oppress; For, if not with sinne, then much lesse with losses, should they be troubled.

So neither should they trouble themselves with surmised & imaginary losses; as beleevers for most part; doe in all their troubles; they either thinke that to be, which is not; or that it is, much greater then it is: this is usually the *Spring* of all their excess in greife & feare: thus the disciples thought, when Christ should goe away in body; that all their hope & helpe, was gon; whereas indeed; Christ with drawing his bodily presence, made way for all their hope, & helpe: Thus *Jacob* thought when *Ioseph* was lost; that he was dead; where as in that his absence God prepared greater good to *Jacob* by *Ioseph*, then he ever else could have had; & more advantage to *Ioseph*: Beleevers judge Gods dispensation by sence & carnall reason; & not by faith; & God carries things in contraries; & usually layes foundations of greatest good & comfort, in greatest appearances of the contrary (as we shall see hereafter) therefore they feare what they needed not, & grieve for what is not, & trouble themselves with mistakes, & so cause passions to swell up to inordinacy, & overflowe the heart: Now I exhort beleevers not to doe thus, but to take heede, of perplexing feares and greifes; & of fearing & grieving on their owne surmises & dreames, & mistakes, taking things for that which they are not, or for much worse

worse then they carry with them ; this is a *dronkenness*: Passions increase your darknes of mind, & your darknes of mind increase your passions: and whilst by these inordinacyes your soules are darkned; *Satan, the prince of darknes* gets in, & captives you miserably: Wherefore consider that this charge, *not to be troubled in heart*: was given by Christs owne mouth, & that, not only to the eleven beleieving disciples, but in them, to *all that shall beleewe through their word* (as his prayer was; *John. 17. 20.*) & it was given to you; when he was neare his death: and pressed with large arguments & exhortations, throughout this *Chapt.*: & the next: which argues, both the great consequence of this duty; & Christs desire that ye should observe it; in that, he spent so much tyme about it, when he was at point of death, & had so much to doe himselte; and also the great love of Christ: who would so vehemently mind our quiet, then; when he was entering uppon his owne horrid *Passion*: Had Christ, when he was about to dye for you, commanded you an heard thing, would you not have done it; how much more, when so earnestly he chargeth you, *not to let your hearts be troubled* whatever befalls you?

Thus much for the First part of the text. The duty exhorted unto.

THE SECOND Part of the Text, Is.

The Meanes by which, he fenceth their hearts against this trouble; which are partly implied, in these first words: *Let not your hearts be troubled*; And partly exprest in the following words.

FIRST MEANES.

Which is implied, in these words (*Let not your hearts be troubled*) Is; that *beleevers* put themselves under the command, & set it before them. & labor with themselves, to keepe from the trouble of heart forbid: So much, Christ implies; when he layes the command before them; saying, be not troubled.

Gods words are operative as well as imperative; they carry a power to doe that, which they command *beleevers*; as in the Creation: *let there be light, & there was light*; and though it is God which helps, Yet he will have *beleevers* bestir themselves; he helps in & by, their putting forth themselves [*up & be doing, & the Lord will be with you*] For *beleevers* have an understanding; & a will; & a principle of grace; which God will have improved, that none of his gifts may be in vaine; & in the use of them, he comes in: he is the *Creator*, & applies himselte to every creature according to its nature, so as to improve and not to destroy it.

The Second Part of the Text is:

The meanes to fence Beleevers hearts agt. Trouble. Which are partly implied, and partly expressed.

I.

Meanes implied, Is that beleevers put themselves under the Command.

Gods Commands are operative.

B

Wherefore

Wherefore he helps reasonable creatures in & by their use of reason & will; and Grace by the exercise of Grace: Wherefore beleivers, must bestir themselves to keepe of, & get of, trouble of heart: Ye must not, as some in an ague, who when the fit is comming, run to the fire, drinke, stretch themselves, & help on the fit; but ye must shake of sloth, & strue against it; trust not to your owne indevors, but yet indevor: Consider & provoke your selves.

Affections of feare & greife, are as winds to a shipe: which a well ordered judgment, should raise, & lay, & manage; as is best: ye must therefore, as *Psal: 42. 5.* consider the reason why ye are troubled (this is to find out the cause of the disease) and then ye must consider the ~~reasons~~ against the trouble (this is to find out the remedy of the disease) and then ye must provoke your heart, to use the remedy and quit the passions:

2.

Meanes
implied:
Is to gather
up grounds,
of Comfort

SECOND MEANES.

Which is also implied: (in the latter part of the first *verse*, & in the following *verse*;) being indeed, the general scope & summe of them all: is to gather up & present to our judgments, grounds of comfort, which are stronger then the grounds of our present trouble; For it is comfort, that is the onely Antidote against trouble; joy may be with out trouble, as a wall about a city, though there be noe enemy: But comfort supporteth and guards against trouble, as a bulwarke doth against an enemy.

Comfort by
the holy
Ghost, im-
mediately
What.

Now nothing can comfort the heart but it is either through a sence, by a presence; as when the husband present, comforts the wife who is in some trouble; Now thus to comfort beleivers, is the immediate worke of the *holy Ghost*, & his presence; it is not any worke of the beleiver:

Comfort
discourseth,
what.

Or else the heart is comforted *discourseth*; when such strong things are presented by the understanding, as weaken, and exceed the causes of trouble: As when the wife is comforted by considering hir husbands love, his promises, faithfullnes, ability to right hir &c. though now absent from hir. Now this is partly the *holy Ghosts* worke; whilst he irradiates & enlightens the grounds of comfort, & assists us in acting on them; Yea, & sometimes puts fresh grounds before us; And partly, it is our worke, whilst we use our memory & judgment & will, to consider of them: For as in raising, so in suppressing passions, we must use our faculties, to present grounds stronger then those of our passions, & so to comfort the heart, & allay the passion.

Partly the
holy Ghosts
worke-

Partly ours.

Thus

Thus Christ, layes before his disciples, diuerse grounds of stronger comfort, then they had any of trouble: as *Himselfe*, (*beloeue* saith he, in me) that is in his person, meritts, &c. *verse* 1. So the end of his going away which was for their good: *verse* 2. 3. So their knowledge of all this, that he put them not on blind hopes, but on what they knew, & knew to be so: *verse* 4. Wherefore ye are but miserable comforters, like brooks of water dried up by drought, or frost, to thirsty passengers, If so be, ye present not grounds of comfort; & those stronger then grounds of trouble be; But muster together, the scattered grounds of comfort in Scripture & experience: especially such as are most proper to the trouble ye conflict with: & lay them before you, & consider them: This is a meanes not to be troubled.

And thus much for those meanes, which are implied in the text.

THIRD MEANES.

Which is expressed in the text; *It is to beloeue in Iesus Christ*, which is illustrated by its antecedent, & preparative: *their beleeving in God*; this is expresse in the text; wherefore we will insist on it more largely: and first explaine its meaning: Ye doe *beloeue* in God: (the indicative moode) & doe *ye beloeue in me* (for the word may be indicative, or imparative) for, if it were both imparative: he would repeat the word (*beloeue*) but once: & so if both were imparative; & it is an *hebraisme*: in the first part: a particule of similitude is understood: as ye *beloeue* in the Father so doe it in me, as *verse* 19. I live, and ye shall, that is; as I doe: ye shall. He directs them to *beloeue* in himselfe, as they did in God; not so much, in respect to himselfe, as his due, & their duty to him, (though it be so) but in respect to them, as a special meanes & helpe to them, against trouble: *As*, if he should say *though ye beloeue in God*, & that will helpe you some what, against trouble: yet proceed to *beloeue in me* also, for this will helpe you much more: Now by *beleeving in God*; he meanes, the Father, not excluding faith in Christ: as by *beleeving in Christ*: he excluds not faith in God the Father, & holy Ghost also: but by *beleeving in God: the Father* is ment: the faith they had before Christs incarnation; which is called beleeving in God the Father.

First because though, they had some knowledge of, & respect to, the *Messias*, yet it was so darke, & with such want of distinct knowledge of him, as that it may be counted, as if they had not knowne him, but God onely, therefore the disciples hitherto, were said to have *not* *nothing in his name*; they did not understand so much of him; so, their faith was rather in God, then in him. For how could they

3.
Meanes
express:
Is to beleeve
in Christ
as, in God.

To explaine
it:

Beleeving
in God.
What.

why ment
of faith,
before the
incarnation

believe in him, of whom they had not heard?

Secondly because till Christ, did come, & finish the worke: he was but the *Fathers promise*; & so the faith which lookt on him, was footed onely on God the Father, inasmuch, as there was nothing of Christ, but God the Fathers promise: and so, it is fitly called, a believing in God.

Believing
in Christ
What.

Now by *believing* in Christ; is ment the faith, which is since Christs incarnation; which is called *believing in Christ*; both because he is now clearly knowne in his Person; Natures, Offices, Works, Merits, which all are such as may be beleaved in; as also, & chiefly, because he is come, whome the Father promised; & so now, we belevee not in the Father for him promised, but we belevee in him whome the Father promised. Before we beleaved in God the Father, who promised a *Redeemer* should come; but now we belevee in Christ, who is come, & hath *redeemed*.

Now these disciples, are directed to belevee in Christ; not, because they had not at all, done it yet; for they had faith in Christ before now: but because, as yet; their knowledg of, & faith in Christ; was but darke, & weak: they had but slender & general knowledg and faith of *him*: Wherefore they are directed to increase their knowledg and faith in Christ; as a meanes to keepe them from *trouble* of heart:

Faith a notable means
against trouble
and how.

So that one notable meanes to fence the heart *against trouble*; is faith: For though it is reason which by discourse comforts & so cures trouble (as ye heard before.) Yet it is Faith which presents to reason, those grounds of comfort; Without faith, reason oft cannot see any grounds so strong, as those of trouble; but Faith shewes them: as that which the eye, cannot see, being far of; a prospective glasse, shewes plainly: Wherefore the *comfort* which *believers* had by discourse, it is called *the act of faith* Heb. 11. 17. 19. 24. 26.

It presents
grounds of
Comfort.

Now faith presents greater things then any of those which trouble us: It presents Gods being our God; his eternal love; his ordering all things for the best: his kingdom & glory, *as ours*, 2. Cor. 4. 16. 17. 18. though these things be absent & far of, yet faith makes them Present, and nigh: (as a prospective glasse doth) & it shewes them, in their life & glory, by their owne proper colours & shewe: and not as in a picture: For it shewes them *in a glasse*: 2. Cor. 3. 18: in which, we see a thing by a presence with & by its owne species & colours, though not directly but by reflection; Whereas in a picture; wee see not a thing present, nor its life, nor by its owne, but by other colours and species; Wherefore, as a thing scene in a glasse, affects more, then

greater then
any of
Trouble.

With the
best view.

scene

scene in a picture; So Faith shewes the most glorious things, most gloriously: & so exceeds all grounds of trouble.

Again: faith shewes things, with more certainty, then any thing else can; Reason, and Sence may be deceived, because grounded on man; and Satan oft deceives them both: He deceived *Eve* reason in innocency (for she is said, *to be beguiled*) because she fled not to faith: But faith is grounded on God, & so, is as sure as God is: Wherefore nothing can give such strong grounds of comfort, as Faith: and no faith, like faith in Jesus Christ: And that for these *Reasons*.

Most certainty.

Faith in Christ gives the strongest grounds of comfort, For divers Reasons.

FIRST, Because it gives more boldnes towards God, *Ephe.* 3. 12. the word translated boldnes, signifies an appearing in glorious liberty, lifting up the face & having liberty of speech & an undanted or open & uncovered face. as 2. *Cor.* 3. 18. not onely as opposite to *Moses* under the *Law*, whose face was covered, to shew obscurity and hiddennes of his *Ministry*: or opposite to convicted persons, whose faces are covered for shame, but also it is opposite to that abashment which is in holy *Angels*. *Isa.* 6. 2. 3, exprest by covering their faces, and all this because they have *access* or a *manuduction* by Christ, he leades them by the hand to God, & therefore they come with all boldnes; whereas *Adam* was shut out of *Paradise* & *Israell* at *Sinai* stood as far off, & trembled, but beleevers by Christ come nigh with boldnes, & faith in Christ gives this boldnes upon these Sixe grounds.

I. Because it gives more boldnes towards God.

Upon sixe grounds.

First, It presents them *nearer* to God; in that they by Faith, are made one with Christ, who is Gods natural Sonne, & so they come to a nearer Sonship; then is obtained onely by *Adoption* or *Cremion*: which the *Angels* have; & *Adam* had in innocency; as a woman married to a *Kings* natural Sonne, is in a nearer relation, then one onely adopted; because she is one with his natural sonne: thus, *John.* 1. 12. *privilege to be Gods sonnes*. By faith in Christ, may be meant, that they have a nearer Sonship, then any that are created, or barely adopted (though beleevers be also adopted, & regenerated, because they be one with him who is Gods natural Sonne: Thus by faith in Christ; we are nearer in relation to God, & so have more boldnes: For it is nearenes of relation, which gives boldnes: A Sonne is bolder then a Servant, & a lawfull Sonne then a Bastard.

I. By it thers nearnes to God.

Secondly, faith in Christ, presents God nearer to them: For it shewes them God in their owne nature, God whom they may see, *Heare, handle*, 1 *John.* 1. 1. 2. And so they may be more familiar and bold: For it is likenes, or nearenes of nature which maks bold.

2. By it God is be- held in their owne nature

3. By it
thers hold
laid on Gods
Justice as
well as on
his Mercy.

Thirdly, By faith in Christ; there is hold layed on Gods Justice, aswell as on his Mercy; God in Christ, is just, & a justifier of the beleever: *Rom: 3. 26.* that is: he doth not onely declare his mercy in a free pardon of sinne, but he also declares his justice, in a full satisfaction for sinne; Wherefore as by Christ, beleevers may plead with his mercy, So they may also with his justice; in that there is not onely a way opened unto mercy, but, Christ hath merited & of justice purchased divine favor; for he hath satisfied the Covenant of Works, both in suffering what was due for its transgression, & also in fulfilling of its righteousness, & all this on their behalfe, & for their use, who beleve in him; So that, whatever boldnes, an *Angel* that stands, can have; or *Adam* could have had, if he had stood righteous, by vertue of Gods Justice, & the Covenant of Works; all that boldnes through Christ, a beleever hath; because the Covenant of Works, is in Christ, kept by him; & so, the Lawes righteousness, is fulfilled in us, through Christ; who beleve, & shew our faith, by *walking after the Spirit, & not after the Flesh: Rom: 8. 3. 4.*

It holds God
by both
hands.

Inasomuch that beleevers in Christ, may appeale to Gods Justice, aswell as to his Mercy; and hold God by both hands, having as cleare a title to him in justice, as in & by mercy; holding their interest in him, by vertue of his Justice & the Covenant of Works, aswell as by vertue of his Mercy and the covenant of Grace; for although to beleevers in their owne persons, its onely grace & mercy, and justice with a covenant of works, cannot stand with a covenant of grace, & mercy; Yet in a person of another, who undertakes for them; both may concurr; he may satisfy justice, & meritt mercy: which cannot but give greate boldnes.

4. By it
thers an ac-
cess to Gods
holynes.

Fourthly, By faith in Christ, there is an *access* with boldnes to Gods holynes; holynes, is the brightness, & beauty of God, which dazzles the eyes of the bravest creatures: *Isa: 6. 3.* the *Seraphims*, not onely cover their feete, because they are base, being creatures made of nothing but they cover their faces; even their best excellency, which is their perfect righteousness according to the covenant of works, compared with Gods glorious Holynes; for therefore he is thrice called *holy*; not onely to shew Trinity of Persons, but gloriousness of holynes as *Ezra: 15. 11.* with which holynes, their perfect righteousness, is abashed, & so they cover it; Wherefore *Iob. 4. 18.* repeated againe, *Iob. 15. 15.* he is said to *put no trust in his Saints, or Servants*; that is his *holy Angels*, as the next words explaine; who are by a figure called the *heavens*, because

Iob. 4. 18.
with 15. 15
explained.

because they are the inhabitants, of the heavens: which *Angels*, or heavens inhabitants, he *chargeth with folly*, & they are *impure in his sight*: Now this cannot be ment, of the Devils, who fell; both because; in *Chap. 15. 15.* he speaks of them in the present tense; that they now are *his Saints*, & now are, *the heavens*, that is inhabitants of heaven, which the Devils, now are not; As also, because in both texts, mans basenes, is inferd much more; in the following *verses*, which implies that he speaks of such as are better, & lesse impure then men, which Devils are not; For the conceiving this therefore: Consider that although God hath tyed himselfe by a covenant of works, to accept of, and reward, such a righteousness, as shall fully answer that covenant; which righteousness is found in *Angels*, and they are accepted and rewarded in justice, according to the compact twixt God and them; so that, not in justice, or displeasure, doth God find them impure, or charge them with folly: Yet the Holynes of God: which is an attribute by which God, separates himselfe from every thing else, & is devoted to himselfe, to seeke himselfe, & love himselfe above all (for holynes is a separation from all other things with a dedication to some one thing) this Holynes of God, was not satisfied in the righteousness of the covenant of works, which was in *Angels*, but desired an higher righteousness; even such an one, which might be Gods owne righteousness, a righteousness done by one that should be God, as well as a creature, that so, a meere creature should not boast, but God might have the glory, & be the worker of that righteousness, & so, it might tast full to his paller, inasmuch as himselfe was in it, the worker of it, in a created nature, joyned to the God-head; which is in Jesus Christ;

For'te conceiving of which, Consider.

What holynes in God is.

Which was not satisfied in Angels.

But is in Christ.

Now, compared with this, the righteousness of *Angels*, is impure, & *folly*; though, to justice, through a covenant of works, it is satisfactory; inasmuch, as they may be justified by it, & yet God, behold it, as a lowe & poore thing in comparison of what Christs righteousness is: which Holynes of God, they considering, they also are ashamed of their righteousness, & *cover their faces*: But now, by faith in Christ, wee partakeing of Christs righteousness, which is Gods, & so, doth fully reach, & answer his holynes, as well as justice: we come into his presence with *faces uncovered*, or undanted, as ye had before, the words expounded *Ephē. 3. 12.* & *2. Cor. 3. 18.* not onely in regard of a just, but though he be an holy God, open face; not onely expressing, the remove of obscurity, & shame, but also of that abashment in *Angels*; for wee have Christs righteousness which is better then

Angels,

Angels, & gives boldnes with Gods *holynes*, aswell as with his *justice*: The full conformity to the law, & the absence of all sinne, gives boldnes with Gods *justice*, by vertue of the covenant of *works*: which *Angels* have, & beleivers also have it by Christ his righteousness; but, there must be a righteousness of Gods owne working, in which, he himselfe onely is, which must give boldnes with Gods *Holynes*; which the *Angels* have not, but beleivers have in & by Christ his righteousness: which cannot but give the greatest boldnes.

5. By it
thers unli-
mited ex-
pectation
from God.

Fifthly, By faith in Christ; there are raised unlimited expectations from God; For whilst that God is set before us, married to our nature, and in our nature, working righteousness, making atonement for sinne, meriting blessednes for us; what may we not expect? what Siniies are to great to be pardoned? what blessednes, or love so high, as may not be conveyed to us?

6. By it
thers set up
a mediator.

Lastly, By faith in Christ; there is set up for us, a middle one, or *Mediator betweene God & Us*, who equally partakes of Gods nature and ours, & so, is equally interessed in both; whence cannot but arise much boldnes; for twixt God & us, there is such infinite distanc as that, although there were no breach, yet there could not be such boldnes, & free access, as now is by one who is a middle person betweene both, therefore, it is not a mervaille, that popish faith, yeilds so little settling & comfort, since they make so little use of Christ.

Thus in these sixe respects, Faith in Christ gives great boldnes towards God, & so, the stronger grounds of comfort: which is the first reason.

2.

Reason.
Bec. Faith
in Christ,
joynes the
Soule to
Christ, the
fountaine of
all Comfort

SECONDLY, Because Faith in Christ; unites & joynes the Soule immediately to the Spring & fountaine of all comfort; For faith employes a man of himselfe, & takes him of from every thing in the world, & joynes him unto, & makes him one with, Jesus Christ: Faith not so much gives an union with the promises & word of God, as with the Sonne of God, Jesus Christ: Wherefore *beleeving*, is called a *receiving him* *John*. 1. 12. & they are said to be *rooted & built up in him, stablished in the faith* *Colos.* 1. 7. It is a mistake to thinke that faith layes hold on, or joynes to, the word or promise immediately and first; for there is no promise which pertaines to any, untill they are one with Christ: as appeares by this, that all the promises are Christs, even his owne, & his alone in the first place; all the treasury was on him onely bestowed by the Father: *Gala.* 3. 16. not to many seeds, but to one; & that was Christ onely: as to *Abraham* onely, & so to *David* onely

Not first on
the promises

All promises
made in
Christ.

onely were the promises made : therefore, it is said of *Abraham*, that he had received the promises : *Heb. 11. 17.* he & he onely : and the sure mercyes are called *Dauids* : even so, are all the promises, Christs onely ; who was represented in those men whome God singled out, to make the promises unto : and therefore Christ is the *testator*, who dyes, by his death to ratifye & make good the promises : *Heb. 9. 16. 17.* which implies that the promises were his proper possession , in which he onely was seized & instated, or else he needed not have died, to confirme the bequeathment of them to others : and therefore also ; he is called the *Covenant of God* with beleevers : *Isa. 49. 8.* because , not onely his *person*, was the maine of the Covenant, (inasmuch as it is a Covenant of *Persons*, as well as of *Graces*) but also because, all the promises of the Covenant ; are *his* and in *him*, & through *him* onely to be conveyed to beleevers ; even as all the promises were intailed to *Isaac* ; and put in him *Heb 11. 18.* and therefore it is, that the summe of all promises, even that of eternall life, is said to be made before the world began. *Titus. 1. 2.* that is before all time, & so from everlasting ; for, whatever was before all time ; must be eternall & without beginning.

Before the world began

Now, this is not called a purpose, for that , one may take up in himselfe , without another ; but a promise ; which ever supposeth another distinct person : which was the second person in *Trinitie*, to whome the Father promised ; that he becoming *incarnate*, should inheritt such and such things ; and though his *incarnation* through which he was to inheritt all ; were not in act, from everlasting ; yet in as much as his *person* was, which was to be *incarnate* ; the promise might be made to him, but could not be made to any creature, inasmuch as it was not a person subsisting from eternitie : but now ; though the promises be all his, & made onely to him in the first place, and ranke ; yet, through & by him , they descend also to others ; so that , though they be onely to him, in the first place ; yet they are not onely for him : as the promises to *Abraham*, & *David* ; were not onely for them, but for them, & their seede : and the promises which *Isaac* was indowed with, & were onely in him ; were not onely for him ; but for him & his seede ; but yet they were their seeds by descent.

Yet to beleevers also but, in him

And in the Second place ; even so, the promises are not onely for Christ, but for *him*, and *his* ; namely all the *Elect* , whome God

chose in *him*, & gave to *him* to be his offspring, & spowse; & so through and from him to be indowed with all the riches of the promises: though God loved, & chose them all, to enjoy the promises, yet in Christ, & through, by, & for him, to inherit; *Ephes. 1. 4.* he did not choose us, with him, but in him: Wherefore, as the *Israelites* must come to enjoy the promises, not by laying hold first on them, but by being *First borne* of *Isaac*, & having that union of flesh, with him: And as a woman hath right to the mans estate, not immediately, but by being first made one with him: even so, must people be first of Christ, married to him, borne of him, drawne out of his loynes: which is by *beleeving*, (therefore borne of God, & beleeving, are conjoynd *John. 1. 12. 13.*) before they can lay hold of, or claime title to, any promise.

The Covenant of grace made with Christ, and in him, to his seede.

For, as the Covenant of Works was made with *Adam*; & in, & through him, with those who came out of him: So the Covenant of Grace, is made with Christ (therefore called the *Second Adam*) & in, & through him, with all that come out of him, & by faith are borne of him: and it is more necessary to be first made one with Christs person, before we can have claime to the promises: then it was to be one with, & of *Adam*, before we could inherit from him; because the promises of Grace, are more confin'd first to Christs person, & that without the person of the *Elect*: then the Covenant of Works, was to *Adams* person, without respect to his offspring; For *Adam* & his offspring were onely considered in a priority of time and order, differing: *Adam* before them; but not in different state of digniry, or favor with God; wherefore *Adam* did noe more then they did in, & with him: but Christs person is more excellent, and more loved of God, then beleevers; & did more for to enjoy the promises then they: his Person, becomming *incarnate*, clayingm them as due, and meritting them for the *Elect*: Therefore much more must it be, that we must first lay hold on Christs person before we can, on any promise; then we need be borne of *Adam*, before we can have title to any of his estate.

Pitch faith first, then on the promises.

So that, it is a dangerous error: not to pitch by faith, on Christ, first; and then in the second place, on the promises: Christ, in his Person, Natures, Works, Merits, must be first layed hold on: Indeed, it is true, that faith cannot lay hold on Christ, but in, and through a word, & promise: Therefore my meaning is not to carry yet to Christ, without, or not by the word, & promise; for without this

this, ye never can come to him, but meete with *Satan*, as an *Angel* of light: Ye must first close by faith, with such a word, & promise in Scripture; as carries, & exhibits Christ to you; but you must not first, before, through the word and promise ye have closed with Christ by faith; lay hold on & apply the promises of any good things: as *Heaven*, pardon of *Sinne*, the *Spirrit*, or any *Grace*.

Thus ye see how faith gives immediate union with Christ himselfe: Now this Christ; I say, is the onely, & immediate fountaine of all Joy: And that in Two Respects.

Christ the
fountaine
of Joy in
2 Respects.

First, because, all the promises are *in him* onely, he is that one Sea, out of which doe issue all the springs of promises; wherefore in him must be all the springs of ioy & comfort: as they are all said to be *in* the Church, because of his presence there: *Psal.* 87. 7. Yea, & the promises are better in him, & much more strong to comfort, then they are out of him; not onely because he is the cheife, & best promise himselfe; his Person is better then all the promises, but also.

First, Bec.
all promises
are in him.

1. Because, the promises *in him*, are in their roote, in him they live, and so are best in him: as the Sunne beames in the Sunne, & the streames in the spring, are better, & live more then in themselves, having indeed, no being, but in & from him.

1. In the
Roote.

2. Because, *in him*, they are *Eternall*: as was before shewed, & have bin promises actually existing from Everlasting, & so they are in no other respect; and so *cannot be disannulled by the Law & Sinne*, which came in, but in tyme: as the *Apostle* reasons in a lesse regard *Gal.* 3.

2. Eternal.

17.

3. Because *in him*, is their efficacy towards us, they being his onely, were not sure to us, till he had confirmed the bequeathment of them to us, upon his death; for on that supposition were they bequeathed to us: (as ye heard before.)

3. Having
their effica-
cye.

4. Because *in*, & *from Christ*, they are exhibited, administred, & performed to us: as he is their owner, & testator, who by his death, ratifies them unto us; & makes them surely ours; So he is the executor and administrator of them, who dispenseth them to us: *John.* 14. 14. He doth it: and therefore he saith *all power*, that is, of administration; and of execution; *in heaven and earth; is put into his hands*: Therefore the promises; and through him streames forth, the most sweete comforts, In which respects, he is the immediate springe of all joy.

4. In him
exhibited
to us.

Secondly in respect that Christ is the Seate of that Joy which is communicable.

Christ the immediate fountaine of all Joy.

Secondly, he is the immediate springe of all joy, in an higher & greater respect.

Because, Jesus Christ, is the seate & receptacle of that joy which is communicable from God, to the creature; whatever comfort, or joy, God intended to make the creature partaker of; he put it all into Jesus Christ; (as the light of the world, is in the Sunne) as *in him dwells the fullnes of the God-head bodily: Cpl. 2. 9.* so, with it dwells in him, all the fullnes of joy & comfort: For it being all from God, it must be all in him, in whome dwells the *God-heads fullnes; &* thence, come to us; as, because all our light is from the Sunne, who conveys his light to us, through the aire; therefore all the light we have, is in the aire; as *in Christ are hid, all treasures of wisdom & knowledge: Colos. 2. 3.* 1. are, all treasures, of joy & comfort; as he is *the light that enlightens every one, John. 1. 4. 9.* so is he the comfort that comforts every man, with any true comfort. God is indeed; the first original whence; but Christ is the immediate fountaine in which, is all joy: *Colos. 3. 3. our life, is hid in God,* but *with Christ:* So that indeed, Christ, is not onely the roote of all promises, but of a better comfort then the promises yeild; For, Christ is nearer to God, then the promises are, for he is of his nature, and the offspringe of his person; Whereas the promises are the issue of his mind, & will: he is the expresse image of the Fathers person; whereas the promises are but the expression of his purpose: wherefore faith joyning the Soule, immediately to Christ: must needs greatly strengthen against trouble, in that it derives the sweetest, strongest, & most pure comforts,

Thus much for the *Second Reason.*

3.

Reason.
Bec. Faith
in Christ,
brings the
holy Ghost.

Which
strengthens
the Soule.

THIRDLY, Faith in Christ, is such a speciall *antidote* against trouble; because it brings the *Holy Ghost* into the heart; in that it joynes the Soule to Christ, as to an *head*, or *roote*; whose Spirit the holy Ghost, is; and so conveys him into them; as the ingrafting an impe or science, into a stock, derives the sappe of that stock, into the science: *Gala. 3. 14.* Now the holy Ghost, gives strength to the Soule; as bancks doe to water, which of it selfe is weake, & yeilds, & falls asunder; but strenched with bancks, becomes strong, and mighty: Therefore *Eph. 3. 16.* he begs, *their strengthening by the Spirit*, not onely in the *naturall spirit*; but in the *Inner man*; the regenerate spirit, needs strengthening from the holy Ghost; in that,
it also,

it also, is a creature; yea, & besides, or over & above; the holy Ghost, sometimes vouchsafes such a presence, & reall sence of himselfe, & of the things of Jesus Christs; as fills the heart with glorious, and inexpressible joy (as the Sunne doth a roome with light, when it ariseth) which is a joy, very differing from, and better then that which faith gives (of which, we spake before) being a glimpse; & first fruites of heaven, a presence of God: whereby the heart is lifted up above the reach of any feares, or greife: which so bore up the *Apostles*, in all their sufferings: as in the *Acts*.

Thus Faith in Christ; upon these grounds, gives stronger comfort, then any thing else, can doe: And faith in Christ, doth it more, then faith in God: That is; faith in Christ, as come in the *flesh*, yeilds stronger comfort, then faith in God promising Christ: because through Christ come; is that actually done, which is the meritorious cause & ground of conveyance of all communion with God, and comfort from him; Wherefore more must be conveyed, then when, this was but to be done, and in the promise; Therefore now, God dispenseth more of the *Spirit*, and gives clearer *revelations* of Christ; then ever he did before.

Thus faith
in Christ
gives &c.

So that, as it is said of the *Gentiles*, that their conversion was an *hidden mysterie* before: though it yet was knowne, darkely; Even so the *mysterie* of Christ his *Person*, *Righteousnes*, *Merits*: &c. was not knowne before his comming, in comparison of what, it now is; nor the *priviledges* by him; wherefore there could not be so much comfort then, as now may be:

Christ in the *flesh* (come) is called Gods arme *Isa. 53. 1.* because he, thereby, strengthneth himselfe to give us more grounds of comfort; and strengthneth our hearts, to take more comfort, then ever any, before Christs comming, could have: Therefore the *Arke* (which did typify Christ, is called the *Arke* of Gods strength *Psal. 78. 61. & 132. 8.*

Wherefore, when ever troubles assaile you that are beleivers, fly presently to Christ, even to him in the word, and promise, which holds him forth in his *Person*, *Natures*, *Workes*, *Offices*; and leane thereon; And fly not first, or onely to the particular promises, of good things; to these in the second place, goe by faith, but to Christ, in the first place.

In troubles,
fly to Christ

Else you
sight him,
and Gods
mercy in
giving him.

Directions
how to use,
& improve
faith.

I. Sett be-
fore you the
objects of
faith

This gives
fresh vigor.

2. Make rea-
son worke
on those
objects.

To pitch faith on God, & the promises, is so to doe, as they did that were Jewes, before Christs comming: but to pitch your faith on Christ: is the Christian way: It is folly & unkindnes, since God hath given us his *Sonne*, to leane *first* on; & his word in the *second* place: which they had not of old: that yet wee doe it not, ye doe slite him, & Gods mercy in giving him: if you doe not pitch your faith on him, Indeed before Christ came; faith was to be pitcht on God & his promise of Christ; but now Christ is come; ye must pitch your faith on Christ himselfe, & then on particular promises; wherefore the *New Testament* makes Christ the *object* of our faith: and this indeed is to honor the *Sonne*, as ye did the *Father John*, 5. 23. that whereas before Christ his comming; the *Father* was *beleeved in*; Now, the *Sonne* should be *beleeved in*: and therefore it is, that beleevers are so heart-eaten & heart-broken with troubles, because they fly not presently by faith to Christ; and why, though they put forth in particular promises, they oft, get noe stay, because they trust not in the promises in the second place, in, from, and through Christ: Now because faith in Christ, is so prime a meanes of helpe against all troubles; I will give you some directions how to use & improve your faith in Christ, so as it may preserve your hearts from trouble.

First, Set before you the *objects* of your faith, namely *Christ, & the promises*; rest not content with your knowledge of them, or that you have lookt on them heeretofore: but when ye are freshly assaulted with trouble: set them afresh before you againe; Christ, in his Person, Natures, Offices, & Workes; and if you can find out *particular promises* for your present particular case; for particulats best helpe, and come most home; and since God hath condescended to speake to *particulars*, wee should also looke into them, & find them out; but if you cannot find our particular promises for your case, then set the *general promises* before you: as *Heb.* 11. 13; see them, looke on them; and gaine your hearts to be perswaded of them; that is of the reality, and truth of them; & then imbrace them, that is, relye on them as yours: I say, put forth all these acts afresh, as ye have fresh occasions: for faith is to be from *faith to faith*. *Rom.* 1. 17. and beleeving in Christ; is called *eating & drinking*; *John.* 6. because, it is to be renewed, as strength decayes, or new strength is required: new & fresh veiwings and acting uppon those *objects*, gives new & fresh vigor.

Secondly, make your reason, & discourse, worke uppon those *objects* which your faith setteth before you: even as when an object is before

before the eye, the Soule rests not in viewing it, but the phansy, and understanding worke upon it, & about it, & deduceth & drawes divers conclusions from it; even so when Christ, & the promises are by faith, set before you; ye must use reason, & discourse, to inferre and draw thence such forces of cōclusions, as may arme the heart, against the assaults of troubles; or else ye are like a Citty which hath armies in hir, & looks on them, but not drawing them forth, & marshalling of them, they doe not defend hir against the enemyes assaults; there is a fight by faith, & of faith, which we must make, through our owne reasonings, & discourse, whereby to withstand feares, & greifes; which beleevers not doing, they are foild, though they have faith: this is an hard worke to our slothfull hearts, we are loth to take paines by discoursing & inferring from the principles which faith layes before us; it is, as the digging for the gold, after the mine is shewed to us; and we are abused by *Satan*, who perswads us, that our faith is to worke, without labor of reason & discourse, which it is not, for then it should not worke suiteable to a reasonable creature: indeed the worke is attributed to faith *Heb. 11. 17. 19.* because faith layes downe the principles, & guides reason in discourse: yet faith works and improves its worke by reason, & discourse: yea, much of the Scripture; especially the argumentative part, is deductions, & conclusions drawne from other Scripture: as *Heb. 12. 27.* & oft in that *Epistle*. So that, ye can never make use of your faith in Christ, & the promises to comfort you against troubles, except by reason & discourse, ye draw conclusions from it: as water cannot serve you, except by buckets ye drawe it out of the deepe wells. *Isa. 12. 1.*

want of it a
cause of be-
ing foild.

Faith works
discourse-
ly.

Ye must use your reason by way of Sillogisme; as *Rom. 6. 11.* If we be united to Christ, and have communion with him in his death, and resurrection; then are we dead to Sinne, & alive to God, But we have union with Christ, & partake with him in his death & resurrection; Therefore we are dead to Sinne, & alive to God, through him: This reasoning by Sillogisme, & drawing out a conclusion: is that which the *Apostle* meanes; by reckoning themselves: and so: *Rom. 8. 18*

Use reason
by way of
Sillogisme.

Thus did *Abraham*: *Rom. 4. 19. to 22.* compared with *Heb. 11. 17. 18. 19.* his triall was not onely in this: that he must kill his owne, onely Sonne whome he loved; but his *Isaac*: that is, him in whome, and to whome, all the promises were intailed; and so he must cut of his hope; wherefore he is said to hope against hope, *Rom. 4. 18.* & *Heb. 11. 17. 18.* he that received the promises offered up him of whome it was

Instances.

said

said, that in *Isaac shall thy seed be blessed*: so that, it was not so much, the loosing an onely Sonne: for he might have more Sonnes: but the streight was this: That if he killed this Sonne: he cut of all his hopes & promises, in that they were all intaild to that Sonne: So that, that Sonne must be; or else the promises could not be: For *Abrahams* faith, did not conflict so much with his natural affection; for then he had noe word to foote his faith on, for the rayling him up againe: but he should have set his faith on this onely; that God was able to give him another Sonne: But he conflicted with the ground of his faith & hope, shaken now in this triall: His faith was tried, & his hope of all the promises, & of eternall life; and not so much his love to an onely sonne; In that he must be killed, in whome living & begetting children, all the promises were to be fulfilled; and therefore he by reason considers Gods power, that he could raise that very Sonne *Isaac* up againe; and this helpt him: For he thus reasoned: *Isaac* must live, or I can have no promise performed; Now, if I slay him, God can raise him up againe, and so I shall not loose my hopes, though I kill him.

This is
wisdom.

This is the wisdom of a beleever, to draw forth out of God, Christ, & the promises such particular conclusions as overthrowes that particular reasoning which causeth feare, or greife: or else ye cure not the heart: It was this feare of loosing the promises, which assaulted *Abraham*; Wherefore he did not draw conclusions of Gods giving him another sonne, but the *same sonne*: and so overthrew the assault: Thus then reason by faith, and use discourse: ye are ready, to consider & use reason, to make ye waver, by considring what flesh, & bloud, suggest; but that ye should not *Rom. 4. 19.* but consider Christ, & the promises, & draw thence, what particularly opposeth your present trouble.

The con-
trary is
folly.

Thus *Martha* did not, about *Lazarus* his resurrection; she by faith considred that he should be raised at the last day: but considred not: that Christ, who was the resurrection could raise him then; Wherefore she was not comforted.

But let us learne, wisely to improve our reason, to draw from Christ, & the promises, such conclusions, as are directly opposit to the grounds of our present trouble: and take paines to draw in comfort: and not sit still, or lye, as the *sluggerd*, & say: *A Lyon is in the way*: This is indeed a labour, but it quitts cost; and how can we better use our reason?

10 It is brutish to sincke under a presence or appearance; A reasonable creature, should consider, & inferre, and draw in conclusions which may support: Yea, and we may use our wit, in deducing things to encourage us: As that woman did, *Marke. 7. 27. 28.* From Christs calling hir a *dogg*: wittily drew an argument to inforce him to regard hir. Now because, this is a worke of our owne; we must be advised with these two Cautions.

Cautions.
1. Dwell on it.

First, that it must not be a sudden, transient worke; when ye sett the objects of faith before you (as the first direction was) ye must not glance on them & away; but stay & dwell on them for some while; As a plaister must abide on; and a portion abide in, awhile; or it will not worke: And when ye discourse, and draw conclusions, it must not be sudden & away, but ye must stay on these things; till they be soaked downe into your heart, and strengthen it, as the passions of feare & greife, be in the heart, as the Bee abides on that flowre whence it sucks hony: Wherefore ye must dwell on the things, till ye find your hearts warmed with them; or *bubbling* as the word signifies, which is translated; *inditing*: *Psalm. 45. 1.* alluding to the *frying-pan offering*; which bubbled up with the heate of the fire: which fire indeed, is the *holy Ghost*: who will not rise up into your heart, if ye stay not for him a while; as the fire doth not into the frying pan, if it be not held some time, over it: This therefore is one Caution; that ye stay so long on these things, till ye find fire come into your heart,

Second Caution is this; that though ye use your selves, & put forth your owne reason; Yet that ye trust not in your selves, & reason; but that, in the whole worke, ye expect nothing from your owne worke; but being emptied of all sufficiency or fitness in your selves; ye doe wholly & onely expect the fruite from the *holy Ghost* his assistance, as he is the *Spirit* of Christ; pertaining to you, as united to Christ; by faith: The sayling in some of this, is the reason why beleivers doe consider, & discourse on the objects of faith: and yet have no helpe, or strength, come thence: Wherefore be carefull.

2. Trust not in your selves.

Sayling in some of this, a cause of not having helpe

Wherefore

1. Knowe the Spirit must assist.

1. Not to leane on your owne *spirit, memory, wit*, no nor on your *grace*; but know that ye must have a *fresh influence* from the *Spirit*, and his *assistance*: As your faith cannot act it selfe; for naturall things cannot worke with our a fresh concurrence of God (*in him we move*) Wherefore his suspending, and not assisting the fire caused it not to burne the *three children*; though he put no impediment, in its way.

And though *grace* be stronger then *nature*, yet it cannot act; or move it selfe, without the concurrence & assistance of the *holy Ghost*; for, it comes from Christ, as light from the Sunne, by an effluxe *Mal. 4. 2.* which ever supposeth a fresh act to every shining: The grace, is in Christ, though it worke in us, as the light is in the Sunne, though it shines on us; *2. Tim. 2. 1.* Wherefore Christ must by a fresh act, put it forth, if it worke in us. Wherefore all things are said to be done, by Jesus *strengthening*: *Philip. 4. 13.* not onely by strength which he had given, but which he is at the present, in a continuall giving; Every act of faith requiers the power of God, afresh administered; *2. Thes. 1. 11.* *fullfill the worke of faith, with power*: that is, *Gods power*; for one act of faith, is to evidence things, which to doe, he begs strengthening by might from the *Spirit Eph. 3. 16. 17.*

And as the holy Ghost, must assist the grace of faith, before it can act; so must he doe some what to the objects of faith, before they can worke upon faith: as the light must shine on colours, before they can move the eye; that is, the Spirit must shew them to the Soule, which is called a *revealing of them*, *1. Cor. 2. 10. 12.* not onely at the first; but every time that they draw forth faith: he must reveale them; which is done, by giving in convincingly, his owne testimony of those things; which presents them to the Soule, as light doth colours to the eye: Wherefore he so prayes *Ephes. 1. 17. 18.* that by the *Spirit* they may have *revelation* to know the things they beleeved, & hoped for: So that, without the Spirits ayde; nothing can be done in beleeving; as in praying; it must be in the holy Ghost: *Jude. 20.* that is, in his strength & assistance: So also must it be, in beleeving; therefore he joynes building up, in faith, & praying, because, without praying, we cannot make progresse in our beleeving.

2. As
Christs Spi-
rit.

2. Consider, That the holy Ghost, assists, onely as he is Christs Spirit; that is sent from him, & merited by him; as he is God, and man, & the head of the Church; For, in no other way, or respect, doth the holy Ghost, assist: Wherefore, all that he doth, is said to be of Christs: *John. 16. 14.* and it is called *Christs strengthening*, *Phil. 4. 13. 19.* whereas it is the Spirit which doth it, *Eph. 1. 17. & 3. 16.* & if thus he be not considred: he is taken under a wrong notion, and Christ is wronged; for he glorifies not Christ: *John. 16. 14.* and he will not assist.

3. As
members
of Christ.

3. Ye must be carefull to consider that the holy Ghost assists you, as members of Christ, by vertue of your union with Christ by faith.

by faith; for how can the spirite of the head, come into one, but by its union with the head? and how comes the sapp to flow from the roote, into the branch, but as it is joyned to the roote? Eph. 4. 15, 16, from the head, being joyned to it, is edified.

4. And lastly: Ye must be carefull, to looke up unto the holy Ghost, to assist you; cast an eye on him, as ye doe on that, whose helpe you expect: and in the expectation thus of him, must ye sett upon the worke of acting your faith; This is the *second direction*, how to improve Faith.

4. Lookes up to the holy Ghost.

Thirdly get your Faith to be evident, add a reflect act to the direct act of faith: That is, labour to know that ye doe beleeve: as well as to beleeve: For *Election* being evidenced by *Faith*: and a title to Christ and all promises, depending on *beleeving*: the soule cannot be perswaded of its propriety, & interest in God, & Christ, & the Promises, and to, cannot be comforted against troubles, till it knowes, it beleeves: Faith may save, but it is evidence of faith, which onely comforts: Wherefore this is one maine end of the first *Epistle of John*, as is exprest *Chaps. 5. 13. those things I have writt to you that beleeve; that ye may knowe ye have eternal life, & beleeve;* (that is, and beleeve) that ye beleeve.

3. Direction Get faith to be evident.

evidence of faith comforts.

This reflecting act whereby we can looke on what we doe, & consider it, & take comfort in it, is a maine excellency of a reasonable creature, by which we excell brute beasts; & should be exercised by us: Unto the doing whereof, we must labour.

For which

1. To knowe the act of faith, what it is, and to knowe that it is not the strength, but the truth of faith, which evidenceth *election*: *Acts. 13. 48. those ordained to life beleeved;* some with more, some with lesse faith, but every degree of it, betokened life eternal, and gives title to Christ & happines; for faith is but an hand or eye, which toucheth, or looks to Christ, that he may worke all its works; which a small faith doth as truely, as a strong; wherefore we never find in Scripture, that Christ rejected, any for the smallnes of their faith.

1. Labour to knowe the act of faith, what it is.

2. Labour to view your owne hearts, and see if you have not put forth that small act of faith, faith may be scene, in its selfe, & its owne act, aswell as in its fruits & effects, (though these also may, & must be confided;) Wherefore *John*, putts beleevers much upon signes, & fruites of faith; in his first *Epistle*, which was writt to helpe to the evidence of faith; and sometimes, faith is best perceived by its fruites;

2. See if you have done it. By its selfe:

By its fruites

Yet some times it is best scene, by its selfe, & its owne act, of relying on Christ; and a carefull search into the heart, whither such an act, be put forth, or no; would oft, discover it; but neither by it selfe; nor by its fruites, can it be discerned, except the holy Ghost; assist & helpe us to perceive it. Therefore:

3. Labour for the help of the spirit

3. Ye must labour for the *help* of the *Spirit*: Who, as he onely, reveales these things to us, 1. Cor. 2. 10. 12. So he, onely can reveale them, or shew them to be, in us: He is the Lords *candle* in the *innermost parts*, or *chambers of the belly*: Pro. 20. 27. *he* in this sence, as well as *ours* in that, because he onely can shew to us, the grace that is in us: As light onely can discover to a man, the things that are in his house: He must shine on our faith, & its fruites; before we can have evidence of them; he must give his divine testimony to us, of them, that they are right, before we can beleeve it, as he must of God, & Christ, & the Promises, before we can beleeve them; our owne spirit, though renewed by grace, cannot witnes alone to us, except the Spirit of God, doe joyne with it in witnes Rom. 8. 16. which is the ground of those sayings Rom. 9. 1. when he was to witnes.

Who onely shewes us the grace, that is in us:

Not our owne spirits alone.

A Question resolved.

But heere, the *Question* is; Whither in this *coworking* of the *holy Ghost*; with our *spirits*, to make evident our *grace*: It is requisite, that he should be, as clearly knowne to be the *holy Ghost*, who warrants our *grace*, as we know it to be the *Sunne*, when it shines?

Indeece, in the *immediate* assurance; which is groundd on his divine testimony alone; it is certaine, it must be so: or else, it cannot give full assurance, & put out of all doubt: But that in this assurance; which is *mediate*, and only witnesseth with our grace, & shewes that to us; That it should be so evident, that it is the *holy Ghost*; that is the question; if it be not enough; that the grace be made so evident, as that according to the Scriptures, the heart is confident it is true: though it be not most sure that it is the *holy Ghost* who saith, it is true: Now that ye may have this witnes of the Spirit; ye must:

4. Labour unto all obedience, out of love to Christ,

which carries with it much evidence and comfort.

4. Labour unto all *obedience*; to shune every *sinne*, and doe every *duty*, and that out of *love* to Christ; John. 14. 21. then will he, *manifest* himselfe to you, that is; by his *Spirit*, he will then give you evidence of himselfe, & of his love to you, & of your interest in him, & happynes by him: General obedience, & fruitfullnes, accompanied with growth & increase, carries with it, much evidence, & much comfort; John. 15. 8. 9. 10. And besids, it brings in, by way of a meetenes & preparation, more of the witnes, & evidence of the holy Ghost.

Ghost; for though the holy Ghost, be given to beleivers absolutely, and not with respect to their obeydience (on which condition he abode in *Adam* in innocency) yet his manifestations, in comfortable evidences, are dispenced according to their obeydience, growth & fruitfullnes; for such comforts are wages, & respect working; As.

The *Apostle*. 2. *Peter*. 1. 5. to 12. exhorts them to a constant diligence, to increase graces (therefore he saith *giving all diligence*) because, it will make them *fruitfull in the knowledge of our Lord Jesus Christ*; *verse*. 8.

The 2. of
Peter. 1. 5.
to 12. ex-
pounded.

That is, in the comfort, & evidence of their interest in *Christ*, & happines by *Christ*; whereas, the want of these things; *verse*. 9. deprives of assurance, & comfortable evidence; *He that lacks these things, is blind*; &c. that is, he cannot behold his evidence, & assurance; *nor can he see a farr off*; that is he cannot comfort himselfe in thoughts of his happines to come; So neither can he be comforted, by that, that is past, *He forgets that he was purged*: that is, he looseth the assurance of Justification; (Therefore, 1. *John*. 1. 7. we must walke in light, & then *Christs* blood, sensibly clenseth from guile;) Whereas, else (though he remembers that there was such a thing, and so, in that sense, forgets it not, yet) he cannot be comforted by the remembrance of it; and therefore is sayed *to forget it*; as they are said in *Scripture*; to forget Gods *Commands*, who (though they remember that there are such, yet) are not ordered by them:

And this *Exhortation* to provide for their comfort, by this meanes; the *Apostle Peter*, yet inforceth farther: *verse*. 10.

By expressing what it is, in its effect: It is a making sure their *Calling & Election*, He that gives all *diligence* to add to *Faith, Vertue*; and to *Vertue, Knowledge*: &c. as was before exhorted to; doth but diligently make sure his *Calling and Election*; whence will follow, that they shall *never fall*; namely into dispaireing doubts and questions about their estate; not into a state of darkenes, and losse of comfort; because as he adds *verse*. 11.

By this meanes they shall have an abundant entrance ministred to them; into the everlasting kingdome of *Christ*; that is (not ment of a locall entrance into heaven: For heaven is no where called, the *Kingdome of Christ*; but the *Fathers Kingdome*: *Christ* resignes his Kingdome at the last day of this World, 1. *Corrinth*. 15. 24.) and the opposition, *verse*. 9. shewes that, it is ment of assurance, and a making sure our *Calling & Election*:

Wherefore it is thus ment; that by thus doing; ye shall have a filling measure of the joy of *assurance* of your *eternal salvation*; which Joy, is so vaste, as ye must enter it; it cannot enter into you, but yet ye shall have an *abundant entrance into it*; whereas if you doe not thus, ye shall be debarred entrance into it; which joy of assurance, is the *kingdome of Christ*; as *Rom. 14. 17.* called indeed, Gods *kingdome*; that is *Christ* (as the next *verse* shewes) given him by God the Father; who is also God, as well as his Father.

And this *Kingdome of Christ*, though in this world, and resigned at the last day, is yet, as heere, so oft else where, called everlasting, in many respects, and heere especially in this, because, its joy & happiness, shall be perfected, & swallowed up, in the everlasting happiness of heaven: Wherefore, though ye cannot ever growe sensibly yet persue after growth & fruitfullnes; humble your soules under the want of it; give not over, but make it your busines, to presse to it; renew upon a failing, your purposes & indevors after it; (this is *evangelically* to doe it) and you shall obtaine the evidence, & scale of the *holy Ghost*, the joy whereof, will abundantly strengthen your hearts, against all trouble.

Why
Christ's
Kingdome
called ever-
lasting.

Evangelical
obeydi-
ence, what.

Faith In
Christ his
choicest me-
dicine agt.
heartakeing
himselfe be-
ing the mat-
ter of it:
Therefore
slight it not

Thus I have enlarged my selfe unto the helping of you, to improve your faith in Christ, so as to keepe you from trouble of heart; on which, I have bin the larger; because *Christ* in the *text*, makes it a prime remedy: And (to conclude) indeed this remedy against heart-akeing; is Christ's choicest medicine: (he himselfe being the matter of it) and therefore, not to prize, & practise it, is greatly to slight Christ himselfe.

Thus much, for the *Third Meanes*, to prevent heart trouble.

4.

FOURTH MEANES.

Meanes
Is contai-
ned in the
2. 3. 4.
Verses.

An unfold-
ing the true
grounds of
Christ's de-
parture.

The words
Paraphrased

Christ goes
to his Fa-
ther:

Is contained in the following *Verses. 2. 3. 4.* in the scope & drift of them; Namely an unfolding to them, the true grounds; & reasons (and so the issue & effect) of that change, & trouble which was upon them, in his departure; whereby he overthrowes, all the causeles feares & troubles, which thence, or from ought else, arose in their hearts.

The force, & aptnes of which meanes, will be best manifested, in a *paraphrase* upon the words: Thus.

My *departure* from you, neede not trouble you on *my behalfe*; For I goe away from you to my Father: Neither am I lost, nor forst away, by the will, power, or mallice, of mine enemyes; but of my

owne

owne accord I goe; and for my advantage, so that on *my behalfe*, ye have cause to joy rather, because I goe to my Father, as *John. 14. 28.*

So is no ground of trouble on his behalfe.

Neither need ye be troubled on your *owne behalfe*; For on your busines, and for your good, doe I with-draw my selfe; For, there are in my Fathers house, divers *receptacles*, for many such as you are; which, *if it were not so I would have could you* ere now, in as much as my Office (*the faithfull Witnes*) and my friendship to you, binds me not onely to speake nothing but truth, but also to reveale to you all needfull truth, & not to suffer you to be misled with false hopes; Yet, though there are many roomes in *my fathers house*, in which ye may inhabit; ye cannot yet possibly get in there, till I have made way; wherefore I said even now to you, that as the *Jews* so ye, cannot come, whither I goe: *John. 13. 33.* But the end of my going away from you now; is to make way for you to come into, & have a place in, *my Fathers house*; Ye thinke that my *departure* is for your losse, and ye shall be, as young chicks without the henn, a prey to your enemyes; and that your hope in me, shall be frustrated; and that for your unfruitfullnes under me, God removes me, to punish you; but it is not so:

Neither on his disciples behalfe, For he goes about their busines.

To prepare a place for them.

The ground of my *departure*, is for your great gaine; For if I goe away to prepare a place for you; then surely *I will come againe to you* to fetch you to that place; *If I goe*, much more *will I come*, for your sakes; ye feare that your sinnes foredone, & foreseene by me to be done, may keepe you from heaven, or my heart from you; & that I shew it by thus leaving you; and that we shall be ever parted; but it is otherwise, *I doe goe*, and *I will come*, in love to you, that *ye & I may be together*; and my *departure* makes way for it, with out which, (and therefore for present) ye cannot goe, whither I goe:

he will come againe and fetch them to that place

Nor, is this which I say to you, altogether unknowne to you (for, it were a slender ground of comfort, to discourse wholly, on things unknowne) but *ye know the place & way I goe to*: Indeed, they did not distinctly know (as they object in the next words) but *seminally* and *virtually*; they knew it, in that they knew Christ; Who was the Way, the Truth, the Life; and had the seeds of the knowledg in them, and wanted not many dayes to the punctuall knowledg thereof by the *holy Ghosts* coming on them: Thus our Saviour applied himselfe to prevent their heart trouble, by setting before them the true grounds, & ends of those things which troubled them; which all were good, and for their profit, & so necessarily must dispell the false, & supposed grounds, & ends, which raised trouble in their hearts.

Which place and its way they knew, So the more Comfort.

And

This means
helpes in all
troubles:
For in all
troubles,
there is
ground of
comfort,
if found out.

And this meanes is as helpfull in all troubles; for there ever are such grounds of all trouble, as may quiet & comfort the heart, of beleivers; or else this command, (*not to be troubled in heart*) were unjust: Wherefore the finding out the grounds which may quiet & comfort; is but the finding out the true reall grounds, and so, dispelling, & over throwing all the grounds that trouble; which must be false, if the other be true.

Cleared by
Joseph to
his brethren

This meanes, *Joseph* useth with his brethren; who had onely view'd the lesse, & inferior grounds & ends of their sinne against *Joseph*, in telling him: Namely their *pride, revenge, envy*; &c. whence arose perplexing troubles: which he cries downe; *Gen. 45. 5. to 9. be not grieved, or angry*; that is, *perplexingly* for other greife he allowed them) which, to helpe them to, he shewes them other & more cheife, ends, grounds, authors, effects, of that their act; then they considered: Namely, *God*, for *good ends*, who was in the busines, *more* then *they*. So that, in comparison, *he* and not *they*, may be said to doe it; whereas, they onely looking on themselves, as authors, and *Josephs* hurt, as the end, & effect of it, were inordinately troubled.

Also by pro-
mises and
experiences

Every *Change* or *Trouble* which befalls *Belevers*, either by *Sinne*, or *Afflictions*, is like the cloud twixt the *Israelites* & *Egyptians*; It hath a black, & a bright side; *God* & themselves or the creature, in it; now they should not onely behold the black, but also the bright side; Which that ye may doe; Ye must search out the *promises*, & *experiences*; In the one *God saith*, and in the other *God, doth*, that which opens the true grounds, ends, & effects, of all that befalls beleivers by any *Sinne*, or *Sorrow*:

1. Cor. 10.
13. expound-
ed.

Take one *Promise* in stead of many: (which also conteines, an *experiment*, and so hath both:) 1. Cor. 10. 13. No *temptation*: that is, either by a *sinne*, or an *affliction*, and rather by *sinne*, is heere ment; for both the *verse* before & after, speaks of *sinne*; and the whole discourse, is of *sinne*, & *afflictions* for *sinne*; and so, surely is that ment: *James. 1. 12. Blessed is he that indures temptations*; that is, by *afflictions*, or *sinnes*; as appears by the next *verses*, which prevent an abuse, which might arise from that saying; *Viz.* Since it is blessed to indure *temptation*, though by *sinne*, therefore surely it is *God* who tempts to *sinne*: which inference, shewes, that the *Apostle* ment *temptation* by *sinne*; as well as otherwise; and surely so he meanes *James. 1. 2. 3. 4.* For, there is no *temptation*, doth so deject, & exercise every grace, as those of *sinne* doe in beleivers: Wherefore, to proceede; *Nae*

temptation

temptation (saith *Paul* in the 1. Cor. 10. 13.) bath taken you, but what is common to man (or moderate as the margent reads it, but) the word in greeke, is *ἀνθρώπινος* humane, or after mans manner: By man, meaning not all men, but beleeving man; No beleever shall be tried with any sinne, or sorrow, but is incident to beleivers, and so, is that which may stand with their Grace, & Salvation; For it were no consolation to a beleever, to tell him he should not be tried as a Divell is; but onely as a Man may be tried: And, the scope being to encourage them; for as he warned them; in the former verse, (to the end, they might not presume) So he doth heere, incourage, that they might not, dispaire; And this they needed; For they had bin farr tempted, and fallen to Idolatry, whose dreadfull plagues, he had sett before them; yet, to keepe them from dispaire, he shewes them, how that, they should not be tempted, but as beleivers; and this would incourage; but to be tempted as a man in general, may be, that is so, as to be ruind; doth not incourage, therefore he intends it not so general; as also appears by what followes; that it should be so as to beare it, & escape: which is onely the portion of beleivers; and this shall but take them, as a temptation; that is, to try them, & doe them good; & blesse them with a reward; as it is more fully, *James*. 1. 12. the cheife ground, & end of it, is their benefite.

1. Cor. 10.
13. expound
ed.

But they may be over borne, & ruind by it? No, for there is none shall befall them, but what is fitted for beleivers, to doe them good, & not hurt, (as the temptations doe, which take unbelievers; as *Saul* & others) and God is ingaged to it in his faithfulness; and therefore, will not permit a stronger temptation, then ye can beare up under: and will, as certainly order a way for you to escape ruine by it, as he will order to you the temptation: with the one, he will doe the other: That is, he will so lay in the temptation, as that, it shall carry with it, something where by you may escape, (not the temptation, but ruine, by the temptation) and so get good by it: For the greek word *ἐκσῆσις*, may aswell imply an escape with a successe (as barely an escape) an issue successfull: *Heb*. 13. 7. God, gives in with the temptation, that which shall bring about a good issue, & fruite of it; as the physician, when he meanes good by his poison, gives in with it, that which shall doe the party good: Therefore, it is added, that ye may be able to beare it: Why, is not this, a needles repetition? Had he not said before, that they should not be tempted, above that they

were able, able to beare up under, & indure? Yes, but this is added, as a more full explication of his mind; in that he would have it taken notice of; that they should not be prest above strength: and so saith it againe: or else in that the knowledge & sence of Gods making way for an escape, doth strengthen the heart of them who are tempted, to beare it, and not sincke under it.

Cleared by
Instances.

A Rule of
judging
them.

This, ye see is a full *Promise*, shewing that good onely is intended, by all: Wherefore, I will set before you, no more promises: But shewe you a few *Instances* among many that are in Scripture:

For the *right judging* whereof, observe this *Rule*; That whatever is the issue of a trouble, & upon it, brought about by God, as the end thereof; That was the cheife ground & reason of Gods bringing on that trouble; For the end of a thing, is the ground & moving cause of that whereby it is brought about: Now the Scripture is full of *Instances* of *Sinnes & Sorrows*, which befell Believers, the end & issue of all which, was their good & gaine; Therefore, in all those *Changes* both by *Sinnes & Sorrows*, Gods cheife ground & end of bringing them on, was that good & benefit of theirs.

In case of
Affliction.

Instances.

Abraham:

See it First, in some *Tryals* by *Afflictions*: *Abraham* was sorely *tryed*, by Gods calling him to offer up *Isaac*; but the end of it was, not the stripping him of him in whome was all his hope of the *promise*, but the ratifying *twice*, & by an *oath*, the *promise* to him: So that, in stead of loosing (as appeared) the *promise*, he had *them* thereby, more surely then ever, settled on him:

Jacob:

Jacob was oft & sorely *tryed*, but the issue of every one, was a farther revelation of God, and ratification of the *Covenant* to him:

Joseph:

Joseph was cast into desperate hazards, when sold by his *brethren*, but the issue of all, was his great glory, & happiness:

Job:

Job had sharpe losses & troubles, but the end, was, the doubling his estate, honour, children, with a length of dayes, and seeing God with the eye, who had before, but heard of him by the eare:

The Elect
in Adam:

The *Elect* in *Adam* had a great change, from incomparable happiness, to as great a misery, but it brought forth a greater happiness instantly in the seed of the woman, then they ever had in *Adam*:

The Church
in Elias
death:

The *Church* had a great losse, in *Elias* his untimely taking away, who might have lived much longer; but it brought forth an *Elisha* on whom his *spirit* was doubled, who did twice as great, & many things for *Israel*:

The imprisonment of

Galile, & those parts, had a great losse in the sudden imprisonment of

of *John Baptist*, whose ministry was eclips'd, yea extinguisht, before he had preach't a yeare; (for he was but sixe months elder, and so began to preach but sixe months before *Christ*, and was quickly after *Christs* preaching, imprison'd) But *Christ*, instantly came upon his imprisonment, & dwelt & preach't in all those places, where *John* had; *Johns* going, made way for *Christs* coming, as the setting of the day Star, doth for, the Sunns rising: *Math.* 4. 12. 13. *Zabulon*, *Naphtaly*, and those *Sea Coasts*, had the first captivity of all *Israel*: 1. *Kings.* 15. 29. and this paved a way for their having first the *Gospel* preach't to them, by *John* & *Christ*: *Math.* 4. 12. to 17:

John Baptist:

Againe, *Christ* was taken away in his bodily presence from his Disciples, and that made way for his spiritual presence, which was much better to them:

Christ his death:

The *Witnesses* slaine, shall be rais'd againe to more glory & power to the Churches, then ever: *Reve.* 11. 7. 11. 12. Sometime God takes away, and gives againe, as *Joseph* to *Jacob*: *Dauids* Wives & Goods at *Ziklag*; and so they are enjoy'd more sweetly then ever: Sometime God stripp's of all comforts to be a comfort him'selfe; 2. *Tim.* 4. 16. 17. For he will never leave his people orphans (as the word, in greeke, is) *John.* 14. 18. he will come to them.

The slaying the *Witnesses*:

And as the *Changes* by *Afflictions*; So they which come on beleivers in *Sinnes*, are for their good.

In case of *Sinne*:

The *Elect* committed a great *Sinne* in *Adam*; And that brought in *Christs* Righteousnes & Life Eternal, of which *Adam* in sinning was a tipe or figure: *Rom.* 5. 12. 14. 15. 16. &c.

Instances. In *Adam*:

Josephs Brethrens *Sinne*, in selling *Joseph*, brought about the saving them, & all their families from famine:

Josephs Brethren:

Dauids great *Sinne* of killing *Uriah* (because he had defiled his wife) and marrying hir; brought him that *Salomon*; whome God had, long before promised by name, to succeed him, and build the Temple: 1. *Cron.* 21. 7. to the 11. verse. And that great *Sinne* of numbring the People, gave him to know the very place where the Temple should be built, which he so longed after; as appears by comparing together, 1. *Cron.* 21. 18. to the Chapters end. & Chap. 22. 1. 2. With the 2. of *Cron.* 3. 1.

Dauid:

Hezekiah came by his *Sinne*, to be humbled, and to know all that was in his heart: 2. *Cron.* 32. 31:

Hezekiah:

And the *Jewes* were saved by their killing *Christ*.

Christs murder.

I Confesse, that *Sinnes* make way, for *Afflictions*, (as all the former

instances shew) but the *Afflictions* are but subordinate; and meanes to those great *ends* of good, which God by their *sinnes*, aimes at, & brings about: And the greater the *Changes* have bin, the greater good hath bin brought to them, as all the former *instances*, doe shew; Therefore the generall & cheife *end* of all that discipline of *Israel*, for forty yeares by *afflictions*, & *sinnes*; is said to be to try, and *bumble*, and doe them good at last: as *Dent.* 8. 2. 3. 4. 14. 15. 16. Yea the *sinnes* of *dammned ones*, who have bin neare *belevers*, and so may seeme to hurt them; doe tend to *their good*; as *Judas his treason* against *Christ*, served to prove to the *disciples* that *Christ* was he, who was *promised*, & so might confirme their *faith* in him: *John.* 13. 18.

The Reason
whence all
Sinnes, and
Afflictions,
tends to
Belevers
good, is fro
their Rice-
being 4 fold

1.

They all
come from
God,

Afflictions,

And Sinnes.

Yet he not
defiled, or
dishonored,

An error
of some, a
bout Sinne
confuted.

Now, the Reason of all this, is the *Rise & Roote*, whence all *Changes* by *Sinnes*, or *Sorrows*, arise upon *Belevers*: Which is *Four* fold.

First, It is from God: *Secondly*, It is from God through a *Powerfull Decree*: *Thirdly*, It is from God, through a *Decree Everlasting*: *Fourthly*, It is from God, through a *Covenant of Grace*: Wherefore it all must tend onely to *Their good*.

FIRST, All *Changes*, by *Sinnes*, or *Sorrows*, comes upon *Belevers* from God, and his hand, I say all *Afflictions* come upon them from God; This is easily and generally granted, according to the drift of *Scripture*, to raise us up to see, & acknowleg Gods hand in every *Affliction*; as *Amos.* 3. 6. *Job.* 5. 6. whatever instruments thereof have bin, it comes from God: And it is, as evident by *Scripture*. & reason; that all *sinnes* come also from God, & his hand, and yet he is no way defiled, or dishonoured thereby, neither is Sinne extenuated, or the *Sinner* excused by it, in the least:

The feare of some of these inconveniences, hath made *Divines*, not acknowledg so much of God in *sinne*, as in *sinne*, and out of a feare of falling into that error, dissuaded from, *James.* 1. 13. 16. They have erred on the other hand, and made Sinne, more of the Creature, & its selfe, and lesse from God, then it is: They grant that God is willing Sinne should be, and that he permits it, and orders circumstances about its production, and overrules it, and hath an hand in, & is the author of the phisical, or morral act, in, and with, which, *sinne* is; But in the *essence* of Sinne; that is, the *pravity*, & *atazy*, the *anomye*, or *irregularity* of the act, which is the *sinfulness* of it, God hath no hand, neither is he any *author* at all thereof; Which opinion, is safe enough from the error it shunns, and to avoyd danger it keeps so farr of, that it goes wrong another way, and because it would not give

give to God to much, it gives him not enough in this, not so much as he takes to himselfe in Scripture: and tends, yea, is necessary, to his glory, and the comfort of his people:

And what though *Pelagians*, *Arminians*, and *carnal hearts*, will abuse this *Doctrine*, & barke against it, with pretence that it dishonours God; whereas they doe not hate it therefore, if it did so; but because, it undermines their carnal buildings: Yet let us embrace, & professe the truth which is after *Godlines*; and not feare to say that of God, which he in his *holy Booke*, saith of himselfe; Namely, that of *him*, and from *his hand*, is not onely the thing, that is *sinfull*, but the *pravatyte*, and *sinfullnes* of it: *Gene. 45. 5. 8. Be not grieved, or angry with your selves, that ye sould me hither, for God sent me; & it was not you, but God; This is not ment, of some good thing besids, or diverse from their Sinne; or onely of the overruling of their Sinne; but, of their Sinne it selfe, the pravatyte & wickednes, of that their act, in selling Joseph.*

Believers
are to pro-
fesse the
truth which
is after
Godlines:

For though indeed, *their selling him*, is called *Gods sending him*; yet it is made one, & the same thing; that which in them was *selling*, that is, was *sinne*, that in & of God, was *sending him*: and that which greived them, and made them angry with themselves; which was their *sinfullnes* in doing it, that he saith was *Gods sending him*, and so was it not *they*, but *God*; That is, *God* had more hand, then *they*, in that their *sinfullnes*; or else it had not bin reason enough to take them of from being greived and angry with themselves, if they had bin the sole authors of the *evil*, and God onely of the *good*.

That case
of Josephs
Brethrens
selling him,
explained.

So 1. *Sam. 24. 1. God was angry with Israel, and moved David* against them to say, *goe number the people*: It must be the *sinfullnes* of *Davids act*, which God had the hand in, because he had the hand in that, which was against *Israel*, (that is brought misery on *Israel*, and that was onely the *sinfullnes* of that act) and it was that which God moved to, out of anger against *Israel*, to bring on them an Affliction, and that could onely be the Sinne: Nor is it more expressly said, that Satan did it, 1. *Cron. 21. 1. Because* in some respects, he onely, and not God, was the *author* of it; then heere, it is said that God did it, because in some respects, *God* was the onely *Author* of it, and not *Satan*.

2. *Sam 24. 1. explained.*

So that we may safely say; That God is, and hath an *hand*, in, and is the *Author* of, the *sinfullnes* of his people.

Arguments
to prove it.

I. Gods will
is the wōbe
that concei-
ved every
worke of
the creature

That willed
the creature
should sinne

That plotted
it, before,
the creature
was.

Yea without
incongruity

Its necessa-
ry, to give
God the
first hand in
contriving.

2. The grea-
test good
comes by
Sinne.

Either in
Gods glory,
Or the Crea-
tures hap-
pines.

For the evencing whereof; Consider these *Arguments*, (besids the *Voise of God*, in Scripture:)

First, *Gods Will & Pleasure*, is the *Wombe* that conceived, and whence *springs*, every *worke* of the *Creature*, whatever it be, whither it be *good*, or *bad*; as they are (that is, continue) for *his pleasure*, *Reve.*

4. *last*. So they so doe & worke, because it is *his pleasure*, they so should doe; the *first reason* (and that which determines all,) why the *Creature Sinne*, must be, because *Gods Will* was, that it should *sinne*: For who hinted to God, or gave advice by counsell to him, to let the *Creature sinne*? was it not his owne device, counsell, & will, that it should so be? did any necessity arising upon the creatures being, enforce it that sinne must be? could not God have hindred sinne if he would? might he not have kept man from sinning, as he did some of the Angels? Therefore it was his device, & plott, before the creature was; that there should be *sinne*; And what incongruitye is it, that *Gods Will & Pleasure* should first lay a ground worke to bring forth *sinne*? For what is *Sinne* but an *effect & discovery* of the *weaknes & mutability* of the *reasonable creature*? Wherefore, Gods *Unchangablenes*, is alledged in oppsition to the creatures *sinning*, & sinnfull tempting to *sinne*, *James*. 1. 13. 17. (as we shall more fully shew anon) because *Sinne*, as it is *sinne*, ariseth from mutability & weaknes: Now what incongruity is it, for the *Creator* to *Will*, and *order* it, that the *Creature* shall *shew its selfe*, and *its owne shame*? Yea, is it not necessary thus to give to God the *first hand* in contriving, & willing the *Creatures sinne*; Because, most of Gods greatest workes in this World, and the everlasting World, to come, depend on the *Creatures Sinne*; and it is *by Sinne*, that most of *Gods glory*, in the discovery of his *Attributes*, doth arise; wherefore must it not be said & thought, that *his Will* first and cheife, was in the providing this meanes & way for all those *his ends*? Is there any thing by which, God so serves himselfe, (except Christ) as by *Sinne*? Therefore certainly it limits him much, to bring in *Sinne* by a contingent accident, meerly from the *Creature*, and to deny God an hand & will, in its being, & bringing forth.

Secondly; there is *much good* comes by *Sinne*; yea, the *greatest good*; either in *Gods glory* (the manifestations of God) or the *Creatures happynes* (in all that eternall glory through Christ. in heaven) it is all, onely brought about by *Sinne*: Which good effects, however they exceede their *next cause*, namely *Sinne*, & the *Creature*, they are not thanks to them; Yet they are level with, their cheife & *first cause*

cause, God, & his Wildome, Power, Love; and doe shew, that he, with those his *Attributes*, had an *head, Will, & hand*, in Sinne; or else they could never have wrought such good effects: Thus *Joseph*, seemes to reason; in the place forenamed: *Gen. 45. 5. 8.* because good came of their *sinne*, therefore it was *God*, that was the *author* of it; The Creature separte from God (as it is in sinning) can produce no good; yet the *Creatures Sinne* doth produce good, therefore God hath also an hand in the sinne of the creature, as well as the creature:

Gods Attributes shews his will in Sinne.

And however, God may be thought, to take up the *Creatures Sinne*, after it is committed, or foreseene to be committed, or bring about, or decree to bring about good by it, without having a *Will* afore hand unto the being of it; Yet, (if wee well consider) this cannot be in God, who so is in his *Will*, the ground of every thing, in the Creature, both its standing, & falling; as that he must first *will*, the Creature shall stand, or fall, before the Creature can doe either; and the Creature therefore falls & sinns, because *his Will* before was, it should so doe; and this he *willed*, as a meanes to all those great, & good ends, which thereby he did bring about; and what is it but the pravity, & sinfullnes of the act, and not the act it selfe, as it is good, naturally, or morally, whereby God brings about those his many, great, & good ends; therefore he must *will* the *sinfullnes it selfe*, and be *its author*, as a wise man, is of the choycest meanes, by which he brings about his cheifest ends.

Gods will, is the ground of the Creatures standing or falling.

Thirdly, its as *incongruous*, and *inconvenient*, to make God have an *hand, & will*, and be the *author* of, the *afflictions* of the *Creatures*, as of the *sinnes*, onely there is a gradual difference: Sinne is indeede worse infinitely, then Afflictions; yet both, are truly alike inconvenient to be fathered on God:

3. Its as incongruous, to make God have a hand in afflictions as in sinne.

For, what are *Afflictions* in respect of the Creature? They are disorders of the Creatures *second* well being, which stands in peace & happynes, and an eclipse of that his glory, And what are *Sinnes*, in respect of the Creature? but a disorder of the Creatures *first* & cheife well being, which stands in *righteousnes*, and an eclipse of that his glory; both of them, a sicknes, & a disturbance of pure nature; the *one* in *morrals* the *other* in *naturals*; the *one* hurts more (namely *Sinne*) in that, it cutts off from God; the *other* hurts lesse (namely *Afflictions*) in that, they cutt off from some *particular good*, yet they both hurt the Creature.

Both a disturbance, to pure nature.

Againe, Consider what are *Afflictions* in regard of God? they reach him not, they impeach not his *eternal blessednes* which from himselfe, ariseth to himselfe, though the creature be ever so miserable; God is as

happy

Afflictions,
are against
Gods heart.

Yet he the
author of
them.

Then why
not of sinne.

What sinnes
are in re-
spect of
God,

Hurt him
not, but he
is better (as
by a foyle)
sett off.

happy, as he ever was; as the Sunne is as glorious as ever, though the Earth, it shines on, be ever so distressed) yea, & God getts glory by the creatures misery, for thereby, as by a foyle, his *Immutable Blessednes*, is better set off, as also his *Holynes, Justice, Truth* in threats &c. But yet, all *Afflictions* are against Gods heart, because against the Creatures good, and their disorder is in it: It is a disturbance of his worke, and it is against, & unsuitable to, that mercifullnes which is in, a Creator to his Creatures, so that, there is an eclipse of Gods lustre & glory though, not he, but the Creature, loose thereby (as not the Sunne, but the Earth, looeth by the eclipse of the Sunne) his *goodnes*, and his Creators *parentlike* (even *Father & Mothers*) *bowels* are obscured, and not manifested; so that his *manifestative glory*; the Glory which he should have by a *manifestation* from the Creature, is obscured; Wherefore, the Lord in Scripture professeth, even of *Afflictions* (as well, as of *Sinnes*) that they are not with his will, or from his heart as the word is interpreted after the *original*; on the *margent*, *Lam. 3. 33*. so else where: *He wills not the death of a Sinner*: and he confirms it with an *oath*: to shew that he is serious, reall, & deepe in it: and that his heart, is in very deed, not for, or with the *Afflictions*, of his Creature; and yet, the Scripture, making *God*, to have an *hand*, & *will*, in *Afflictions*, and to be the *author of them*; It is readily granted of all hands, that he is so; And why may it not be so granted, that he is of *Sinne*?

For Consider now also, what are *Sinnes* in respect of *God*? Let me now, nullifie *Sinne*, and make it nothing, but *triumph* over it, as a shadow of great appearance, whilst I discourse of it in reference to *believers*, and in compare with *God*; as he is in, & of himselfe, without the Creature; though else, in other respects; it is as reall as any thing, & as infinitely monstrous, in fowlenes & misery, as *God*, so as he stands in reference to Creatures, is in beauty, & goodnes; so farr, as an offspring of a Creature, can come in a parallel with a Creator (as the abasement, & torment, which *Christ*, who is *God man*, indured, plainly shewes) yet may *Sinne* be *triumph* over, as nothing; both as compared with the *Workes* of the *Three Persons* in *Trinity*, about it (as we shall heare heereafter) as also compared, in its *owne being*, with *Gods being* in, & of himselfe: whome *sinne* cannot hurt, as *Iob. 1. 5. 6*. For *Sinne*, is but the weaknes of Gods creature, its mutability; by which his strength & unchangablenes, is as by a foyle, better set off; Can it be any thing to *God*, his impeachment, that his Creature is frayle? Can he be

he be a God, and impeacht by any thing? Yea, doth not *Sinne* occasion the *manifestation* of many, yea most, of his *Attributes*? Indeed *Sinne* doth eclipse Gods *manifestative* glory: That *Glory*, which he should have from the *Creature* rise up to him, upon his *manifestation* of himselfe, that is much lost by *sinne*; It buryes, & hides that glory of God; it fights against it; *sinnes* against Gods heart; as contrary to his owne image; and the disorder of his whole worke-manship; and the ruine of his creature; and the theefe which steales away his glory: And in this is *Sinnes* vilenes, and heerein, it is incomperably worse, then *Afflictions*; But yet, it hurts God no more, then an eclipse of the *Sunne*, hurts the *Sunne*; which is nothing: The *Sunne* shines as gloriously, but the *Earth* beholds it not, and so hath not the comfort and benefit of its influence: So that, all the *evill* of *Sinne* towards God, is not at all to him, in his owne *Essentiall Blessednes*, but in his *Glory* which should arise to him from the *Creature*, for the good of the *Creature*: Which *Glory*, as he is *Creator*, is his end, and most deare to him (as a wise mans end is, because else, his worke is in vaine) Wherefore he professeth his *hatred* against all *sinne*; and that he hath no *Will* to it, *Hand* in it, nor is the *Author* of it; And yet, he may, as truly & safely have a *Will*, & *Hand* in, & be the *Author* of, *Sinnes*, as of *Afflictions*.

Sinne doth eclipse Gods *manifestative* *Glory*, that should arise from the *Creature*.

Yet not his *Essentiall Blessednes*.

And it may be readily granted: Namely in a diverse respect, & different consideration: Even as they say, to distinguish *Justice*, from *Revenge*, in one & the same punishment, inflicted: *Justice* doth it, as it is good (*Sub ratione Boni*) and is moved to will it, as it is good; hath good effects: But *Revenge* doth it as it is *evill* (*Sub ratione Mali*) and is moved to will it, as it is bad, and hath ill effects, namely hurts the person; *Justice* also respects a publique good; but *Revenge* looks onely to the peticular hurt of that person; So *God* wills, and is the *Author* of *Afflictions*, and *Wills* not, nor is the *Author* of *Afflictions*: He wills not *Afflictions*, simply, and absolutely, as they be the *Creatures* hurt: For that is against his Nature (which is Mercy) and his Relation; who is their *Creator* and *Parent*, both *Father* & *Mother*.

How it may be granted, That *God* wills, & is the *Author* of *Sinne*, as of *Afflictions*.

Cleared by the distinction that is betwene the nature of *Justice*, & *Revenge*.

Neither doth he inflict them, till he is moved by some end, and consideration, which presents greater good, both in regard of his owne *Glory*, and his peoples good, then there is hurt, by the *Affliction*: Therefore, (as was said before) He sweares he desires not the *Sinners* death; That is, onely as, and because, it is his death; having no other or greater moving cause, then the *Sinners* ruine; (As the cruel

Tirant, who desired the death of the Vestal Virgins, onely as a death, and their misery, and for that end, appointed them to be ravishd, & then put to death, because he could not put them to death, unles they were deflowred) Wherefore the destruction of Sinners, considered thus; as it is evill to them, is of themselves: That is; their weakenes, & mutability working them to sinne; they expose themselves to ruine; Which ruine God wills & works, as it is good, for his glory, and his peoples good: Yea, better then if the Sinners were not ruind: And thus God, is brought on to Afflict, by a further end then the misery it selfe: Wherefore as to Christ in a more transcendent way: as he was his Fellow, and no sinner in himselfe, he would not, nor could, afflict him; wherefore his Sword slept: Yet, on other considerations, as he was the representation of all his Elect; and a Sinner by imputation: he willd to stricke him, and therefore awakt his Sword: Zach: 13. 7. So, is it, in regard of all Afflictions; He wills and works them; And he wills & works them not; in several respects: As Evills simply, and on no other considerations, he wills them not, nor works them, but it is the Creatures owne harvest which he sowed; But as they tend to, & produce high & great good effects: There is no evill of misery, but God doth it.

In what Respects, God wills not, nor is the Author of Sinne.

Even thus, is it in regard of Sinnes: In some Respects, & Considerations, God neither doth, nor can, will Sinne, or have any hād in it, or be any author of it: Namely as it is evill, or a good onely in appearance, answering onely the humor of a weake, & mutable Creature; Thus, & in these respects onely, God wills not, works not Sinne; but abhors it infinitely, for it defiles & is most contrary to his Nature; And thus the Creature wills it, & works, and on no other respects: Or (to expresse the thing, more fully & plainly) God neither hath a Will, or Hand in Sinne.

1. Not, as it comes from an evill roote,

1. As it onely springs from an evill Roote, & riseth up on a weake or evill Ground; That is, as the mind is moved to sinne, out of an evill inbred principle of inhærent Lust, or from a concomitant weakenes, & mutability of Nature; So God, is not moved to will, or worke Sinne, for that argues an imperfect, & polluted Nature; But thus, the Divell & Man, wills & works Sinne: And this is the true scope & sence of that; Jam. 1. 13. to 18, God doth not so, or on such grounds & respects, tempt or move any man to sinne, as to be moved thereto from an inward principle of sinne, or of weakenes, and mutability; therefore he saith; Verse. 13. God cannot be tempted with evill

Jam 1. 13. to 18. explained.

With evil, nor tempts any man: That is, as it is evil, and suites an evil principle within him; so God is not *tempted*, nor *tempts*; But thus; man tempts himselfe *Verse. 14. 15.* being moved from an evil principle of lust, within him; which shewes that this is the *Apostles* scope, to shew that on these grounds, & respects, God is not moved to will and worke Sinne; So that he denyes it not to God absolutely, but on these grounds; which farther appears; Because, *Verse. 16. 17.* the error he confutes is, *That God should tempt to Sinne*, as it is Sinne, an evil & foolish thing, pleasing out of an inherent weaknes, & mutability; For thus to will & worke Sinne onely; he proves God cannot, because all good is of him, as a Father, therefore he cannot send forth evil: and he hath no Variableness, whereas all Sinne, as Sinne, riseth from the *mutability* of the *Creature*: Hence our Saviour refers Sinne as it is an evil, to an evil rice, & ground, & roote: *Mat. 5. 37.* all that is of *Evill*, & so *Evill*: But now if there be a Ground on which Sinne may be willd & wrought, that is not from Evil, or a Weaknes, & Mutability, moving God to Will & Worke it; *God may Will, and Worke it*, notwithstanding this saying of *James*.

2. God neither hath a Will, or Hand in Sinne; As Sinne is moved to, or effected by a Meanes that is Naught, namely by telling a Lye, or any such way; for this is evil in the doer: Therefore; when God willd that *Ahab* should sinne, in going to *Ramoth Gilead*; he would not by lying perswade him to it; but askt who of his evil *ministers* would doe it, and one of the *Divels* undertooke to doe it, by filling his *Prophets* with lyes, so as to be a *Liar* in them (*I will be a lying Spirit*;) Thus God neither doth, nor can act any ill meanes to bring about sinne; As the *Diavel* did to draw *Eve* to sinne by beguiling her with lyes: Though *God may will* it shall be done by them that are evil.

2. Nor as it is effected, by naughty meanes,

3. As Sinne onely respects some appearing Good, but reall Evil Ends; Namely Gods dishonour & the Creatures hurt: So God neither can, nor will, either Will, or Worke it, for then he should be Evil; For the end of an action, in morrall things gives the name: Thus in these respects; God-Wills not, Works not, is not the Author in the least degree of any Sinne; But it is of Satan; as 1. *Cron. 21. 1.* *Satan stood up against Israel, & provoked David to number the People*: That is; *Satan* from an evil mind; by evil meanes, to an evil end, namely to hurt *Israel*, as they were Gods People, provokt *David* to that Sinne: In these respects, it was Satan; & not God.

3. Neither as it hath evil ends,

In these respects. Satan is:

And our
owne hearts
In what Re-
spects God
Wills, &c is
the Author
of Sinne.

1. Frō good
Principles.

2. By good
Meanes.

3. By good
Ends.

And thus it
is most Co-
gruous for
God to be
its Author

And so also, it is of our owne hearts (wherefore *David* chargeth the Sinne wholly on himselfe, & not on God: 1. *Cron.* 21. 17.) as was before shewed, *James.* 1. 13. 14. 15. But now; all this notwithstanding, as there are good *Respects* on which, Sinne may be *willd & wrought*, so God may be, the *Author* thereof, As.

1. Sinne may be *willd & wrought*, from good *Principles, & Grounds*, of *Wisedome, Power, Sovereignty, Holynes*, to sett up onely himselfe: &c.

2. Sinne may be *willd & wrought* by good *Meanes*, namely, a wise & holy ordering things so as shall draw forth & discover the Creatures mutability & weakenes, and a leaving the Creature to it, being no way tyed to superadd an assistance, & strength against it, as Sinne was brought about in *Adam & Eve*; and after Sinne is in; then by leaving the heart to its owne lust, and by wise & holy dispensations & providences, to stir up those lusts, not by any thing in the providence, but through the lust it selfe abusing such providences; as Sinne is brought about now, since the *Fall*.

3. Sinne may be *willd & wrought*, for good *Ends*: Viz. The shewing the Creatures weakenes; as by a foyle to set of the Creators glory; and the gaining more glory to God, and good to his People: Thus God is said to move *David* to number the people, 2. *Sam.* 24. 1. in these respects, as in the other; the *Devil* is said to doe it: and under these considerations, Sinne is good (as poyson may be for phisick, and as the killing a malefactor by a law) and as good as other things; & may as comelily be *willd*, and be brought about by God, and have him for its *Author*; as any thing else:

Yea, in truth, it is most *Congruous* that He should be its *Author*; For whome becomes it so well, as the *Chiefe*st Good, to bring about the *Greatest* Good, by the *Greatest* Evil; and who so fitly, as the *Im-mutable, Strong* God, can bring out, the *Weakenes & Mutability* of the Creature? Thus ye see, that true Reason, & the Scripture, exclude not God from being in any respects, the *Willer & Author* of Sinne; But from being it in Evil *Respects*; And as it hath *Good Respects*, it is *fathered on him*, the *Father* of all Good: Therefore when *Ioseph* carried his Brethren Sinne to God; he instanceth onely in the *good ends & effects*, which their Sinne had: For so, & onely so, it belongs to God: And God may glory asmuch, in this his plot, & handy worke of Sinne, as in any thing that is from him (except *Iesus Christ*) it doth so become him, & advance him, & his people.

And thus, I have shewed the *First Ground* of every *Change*, which befalls

befalls Gods People, either by Sinnes, or Sorrowes, It is God, his Hand, and Will, are in it: Yea, let me add this, before I end this Consideration.

God is more in Beleevers Sinnes and Sorrowes, then themselves.

Arguments.

God is more in their Sinnes & Sorrowes, then they themselves are; So much that implies *Gene. 45. 5. 8. Not you, but God*; That is, not so much You, as God: God, on good considerations, had a greater Will, & hand in it, then you: Therefore in *Dauids numbring the people*, God, and not He, is made the ground of it, *2. Sam. 24. 1.* God on good Grounds, though he also, in evill Respects was in it as he confesseth: Yet God was so much more, that he drowned him in comparison: For.

1. *God first willd*, and brought it about.

1.

2. *He might have prevented it*, but they could not, though yet, as it was evill, they did it freely, and of their owne accord, and against his revealed will.

2.

3. *God had more, & greater*, and more generall ends of their Sinne, then they, who onely aimed at a perticular satisfying a lust of Envy & Revenge: But God aimed at much Good, for them, and many: and moved more stones to effect the worke; then they who wrought in a small compasse.

3.

4. And lastly, *Gods good end*, swallowed up their little evill end; more good, then bad came of it to *Joseph*, themselves, and others: Therefore, it was God more then they; for of him is all good: Wherefore let Beleevers, be humbled godlily for their Sinnes; and then be quiet without perplexing greife, or anger with themselves, For Gods hand, & good ends, are in their Sinnes, & Sorrowes, more then their evill hearts, and shall prevaile to Gods glory, and their good.

4.

Thus much for the *First Rice & Ground* of all Changes, which befall Beleevers through Sinne or Sorrow; They all are of God, and his hand.

2.

SECONDLY, All Changes by Sinne or Sorrow which befall Beleevers, come from God by a Decree Powerfull; That is, a working Decree; he hath so resolved and decreed it as that his hand and power concurs, to effect it.

Rice.

They all come from God on the by a Decree Powerfull.

In regard of Troubles & Afflictions, this is said expressly *Zeph. 2. 2.* There was a Decree pregnant; which conceived, & bred Trouble for them; and was strong and able, to bring it forth, and not miscarry.

Afflictions:

So Sinnes.

So also; For *Sinnes*; *Acts*, 4. 27. 28. That *sinne* of theirs in *crucifying Christ*: All that which they did *sinfully* against *Christ*; is said to be determined before, by *Gods counsell & hand*; That is, a *Decree* that was concurring in *Power* to effect what it determined: Yet is not this any excuse to the *Sinner* or extenuation of the *Sinne*; For, as it is said of *Assyria Isa*, 10. 7. he thinks not so: he eyes not this *Decree of God* in his *sinning*, nor is he moved by a respect to it; but he doth it out of his owne evill heart.

3.

Rice.

They all
come from
God on the,
by an Ever-
lasting De-
cree,

Afflictions:

THIRDLY, All *Changes* upon *Believers*, by *Sinnes*, or *Sorrows*, come to them from *God*, by an *Everlasting Decree*; Even by that *Eternal Love, & Counsell*, in & by which they were ordained to *Life Eternal*: Therefore, *Habac*. 1. 12. the *Prophet* encourageth himselfe against the great *Affliction* of the *Babylonian Captivity*, by this, that *Gods Decree* had ordained them for that end; and therefore the issue should be their good; and not their ruine (*We shall not dye*) and sets *God* before him, as a *God from Everlasting*; and his *God*; that is, *His God from Everlasting*; And why doth he instance in this *Attribute of Everlasting*? But to intimate; that *God* being from *Everlasting*, & so all *His Decrees* being from *Everlasting*; among which, this was one, of that their great *Affliction* by the *Babylonians*; therefore they should not be hurt, or ruind by it: And when *Christ*, is called the *Everlasting Father*: *Isa*. 9. 6. It seemes to be ment, not onely that from *Everlasting Decree* had desinged the *Second Person*, as *incarnate*; to make all things; & as it were begett them; but more specially, to be a *Father* to the *Elect*; and so as a *Father* to chastise them with *afflictions*; *Heb*. 12. 5. 6. 9. which *Afflictions* also must be by the same *Everlasting Decree* appointed out to them: Wherefore, *Christ*; *Isa*. 63. 16. is called their *Father*, who from *Everlasting* had this *Name*; their *Redeemer*: For so it is read on the *Margent*, & seemes to be ment; Now, as their *redemption*; so their *miseryes* must be *Decreed from Everlasting*: for so surely, *Christ as a Redeemer*, hath bin in *Gods account*; from *Everlasting*: Even those goings forth, *Mica*. 5. 2. & not onely, his *Gods heads*; but those *Workes* of his, as *Incarnate*, towards the *Creature*: *Workes* without; as the phrase of *goings forth*; implies.

And as all *Sorrows*, So all *Sinnes* of *Believers*, are determined by *Gods Eternal Decree*; How oft, How many, How great; For, if *Christ* from *Everlasting* be their *Redeemer*; and went forth to *Save them*; It was first, & chiefly from *Sinnes*; then must from *Everlasting* the *Sinnes* be sett downe from whence he should save them; as it is certaine they were

So all Sines
How oft,
How many,
How great.

they were, because when he accomplished the Decree, and by dying on the Crosse, actually redeemed them; then *All their Sinnes mett on him*, as it is *Iſa. 53. 6.* read on the *Margent*; Now none mett on him there, but what were Decreed for him to remove, when he was destined to that worke; which was from *Everlasting*: For *Adam* in his fall, & *sinning*, was a *Figure*, or *Type* of *Christ*, taking away *Sinnes* *Rom. 5. 14.* to the *Chapt. end*: Therefore *Christ* taking away *Sinnes*, was decreed before *Adam*, or the *World* was, (and so from *Everlasting*) or how could *Adam* tipifie him, if he were not before inteded to that worke? And if *Christ* were from *Everlasting*; Decreed to take away *Sinnes*, then were the *Sinnes* he should take away, Decreed from *Everlasting*: This also appeares by *Deut. 32. 31. to 37.* where it is said; that both the *Sinnes* of Gods people: *Vers. 32. 33. 34.* And their *Afflictions* *Vers. 35.* And their *Deliverance*: *Vers. 36.* are all afore hand, laid up in store with God, and sealed among his treasures: That is, in the *Eternall Decrees*, of his *Wisedome*, & *Knowledg*, in the deepest secrefy, & hiddenness, hath God set downe his peoples *sinnes & punishments*; which in a sett time he will avenge, and at the end, doe his people good.

And the Reason, and Ground, and further Evidence of all this, is: Because, by the same Decree that setteth downe the End, are all the Meanes thereto set downe; Wherefore that *Eternall Good-Will* & *Wisedome* of God, which Decreed Beleevers to *Eternall Happines*, Decreed all the *Afflictions*, & *Sinnes*, how much, & long, God would leave them to weakenes, and let loose corruptions; as the wayes & meanes by which, he would bring them to that *Glory* appointed them: For every thing which befalls Beleevers in this *World*, is a Meanes to that great End of *Eternall Glory* to which God hath ordained them; and therefore was fore-ordered for them, in & by that *Great, & Eternall Love*, and so cannot but be in *Love*, and for their Good.

FOURTHLY, All Changes upon Beleevers by *Sinnes*, or *Sorrowes*, come on them, by & through *A Covenant of Grace* made with them; This followes from the former; For the *Covenant of Grace*, is nothing else, but the gathering together, & revealing with an obligation to them, to performe, what ever were his *Eternal Purposes* in Himselfe, concerning Beleevers; Wherefore, all that is Decreed concerning them, is exhibited to them, through *A Covenant of Grace*; which cannot but season it, & make it wholesome to them; however pernicious it be to others.

For all mett on Christ, upon the Crosse, Therefore were before decreed for him to remove.

A further Ground.

4.
Rice.

They all come from God, on the through A Covenant of Grace.

Thus

Afflictions

Thus all *Afflictions* come through *A Covenant of Grace*; and are exprest in it, *Psal.* 89. 32. 33. 34. For they be *fatherly chastisements* for good, and tokens of *Love*, to which the *Covenant* binds God *Heb.* 12. 7. 10. Whence it is that God is called the *terrible God*, keeping *Covenant & Mercy*, *Nehe.* 1. 5. Because his *Covenant* for *Mercy*, is to *Afflict*.

So all their Sinnes,

And so, all the *Sinnes* which Believers are left to, they are through & because of the *Covenant of Grace*, left to them; and the *Covenant* implies a dispensation of sinning to them, as well as other things: For though the *Covenant*, expresse not their being left to *Sinne*: Yet, it implies their *sinning*; for its scope is; that God as a Father will *Educate & Nurture* them up so, as shall fit them for his *Inheritance of Glory*: Now by *Sinnes* are they as much *nurtured*, & *fitted for Heaven*; as by any thing else: Wherefore, by vertue of, and through his *Covenant of Grace*, doth he leave them to, more, or fewer, lesse, or greater, *Sinnes*, as may best nurture them up, even as he fits them for service in this World, by leading them into *Sinnes*; as he did *Peter* to confirme the weak; by leaving him to that *Sinne*, *Luke.* 22. 32. with 34. 57. And *David* to beare out to the World, his *sure mercyes in Christ*: *Isa.* 55. 3, by leaving him & his house, to many & great *Sinnes*: as 2. *Sam.* 11, because else the surenes of the *Mercy*, had not appeared; had they not sinned extraordinarily:

By which he nurtures & fits them:

For Service

For Heav.

So he fits also for the *Glory in Heaven*; by their *various sinning heere*: Not onely as *Sinnes* make way for *Afflictions*, but also as they make way for *Gods free Grace*, *Christs Mercy*, and the exercise of diverse *Graces*; As that *Sinne* of the Church of *Corinth* did 2. *Cor.* 7. 10. 11. And who ever observes *Gods* manner in nurturing up his Children for Heaven, he will find that the most usuall wayes of his Arr, therein lye in leaving them to *Sinnes* or *Afflictions*, or both; For,

1. They try their Faith:

Afflictions doth, in,

Gods Love,

Mercy,

Justice.

So Sinnes

much more

In Christs

Blood,

In Gods

Unchange-

ablenes

First, *Sinnes & Afflictions*, are a tryall of Faith; *Afflictions* try our Faith in *Gods Love*, that he should *Afflict* and *Love*; as *Jobs* Faith was tryed; *Though he Kill me, yet I will trust in him*. And they try our Faith in his *Mercy*, when he so takes vengeance on our iniquities, to beleve him *mercifull*, and that he hath *forgiven*: *Psal.* 99. 8. And they try our Faith in his *Justice*; whilst he so afflicts the good, and lets the wicked prosper; as it is in the *Psalmes*.

And as *Afflictions* are a tryall of our Faith; So are our *Sinnes*; and that much more then *Afflictions*: They try our Faith in *Christs Blood*, for an *Atonement*, *Psal.* 51. 2. 7. They try our Faith in *Gods Unchangeablenes* that he will not cast us of though we *sinne*; according as the

Covenant

Covenant runes, *Psal.* 89. 31. 32. 33. They try our Faith in the *Promises* of *Perseverance*, & *Victory*, over *Sinnes*, when yet we find it captive us; as *Paulus* saith shewed it selfe, *Rom.* 7. 23, 24, 25.

In the *Promises*.

Now this Tryall of Faith, by manifold *tentations*; as *1. Pet.* 1. 6. 7. that is both by *Tentations* through *Sinnes*, & *Sorrowes*; is for a season needfull: Even, whilst we are in *nurture*; in as much as it tries Faith; As the fire doth the gold, that is to be used in speciall things: Which tryall of Faith over, & above besids the Faith it selfe; will be profitable, at the last day; and therefore, is at the present of more price & vertue to us, then gold, which perisheth in this World.

Secondly, *Sinnes* & *Afflictions*, are as seeds of an harvest of Joy at the last day: *Afflictions* are the ground worke of Joy, *Psal.* 126. 5. 6. as the *Babilonion* Captivity (their spoke of) was of that great ioy: and so *Heb.* 12. 11. even though they be inflicted for *Sinnes*, as the fore-mentioned were; For God forgives & removes the *Affliction*: *Psal.* 103. 3. *Isa.* 38. 17. Yea, and they Comfort, at the last day, as the hardnes of the Sea voyage, doth in the haven; and the danger of the fight, doth in the triumph: *Revs.* 7. 13. 14. And *Sinnes*, however, for the most part, they first occasion trouble, yet they tend to, and in the end, bring forth the more Joy; both heere, whilst God forgives them, and sheds abroad his Joy with his Forgivnes; giving not onely ease, by setting againe the bones he broke, but also making them to rejoyce *Psal.* 51. 7. 8. *David* never joyed more, then after his reconsement to God, upon those horrid *Sinnes* of *Adultery* & *Murder*; and that of *numbring the People*: For after the former he had *Salomon* given him (whome the Lord sent, & called beloved of the Lord 2. *Sa.* 12. 25. & was he whome God had named to build the Temple as ye heard before; and after the other sinne he had the place of the temple; shewed him; & liberty to prepare for its building which greatly joyed his soules; there being nothing to which his heart wēt forth in so much desire as to Gods house.

2. They tend to a harvest of Joy to come.

And indeed Gods people need more Joyes after *Sinnes*, then after *Afflictions*, because they are more cast downe by them; and therefore God useth *Sinnes*, as meanes by which he leades in his Joyes unto them in this World: And also in the World to come; their *Sinnes* yeild them great Joyes; Indeed, in some respects, they shall joy most at the last day, who have least sinned; But in other respects, they have most joy who have most sinned, (For sinne they little or much, they all shall enter into Joy, at last) whilst the free Grace, and rich Mercy, of God the Father; the Merrit, & Love of God the Sonne; the Power

Gods people needs more Joy, after sinning, then after afflictions.

Which they have heere, and more heereafter.

of the indwelling holy Ghost in them; shall the more shine forth; how much the more *Sinnes* have bine within them; and Faith will the more Tryūph in & with the Trophes of so many the more Victoryes over the *guilts* of *Sinnes*, and keeping up under the more continued assaults of powerfull *Sinnes*.

3. God is thereby, made more manifest to them. In all his Attributes,

3. By *Sinnes & Afflictions*, God is the more made manifest to them; Even, all his *Goodnes* is made to passe before them *Exo. 33. 19.* That is, all his *Attributes*: as *Exodus. 34. 6.* his *Soveraignty* to doe what he will, with whome he will; whilst he leaves them to any *Sorrowes*, or *Sinnes*, *1. Sam. 3. 18. Exod. 33. 19.* alledged, *Rom 9. 15. He hardens Whome he will*: So his *Justice & Mercy*: more *Justice*, in that the more they sinne, the more he takes of *Christ*: *Rom. 3. 26. he is just*, as well as a *Justifier*. And more *Mercy*, in pardoning more to them. And so his *Truth* is manifest; in a more full making good his threats in punishing them for *Sinnes*; or his *Promises*, in pardoning more *Sinnes*.

Which doth greatly nurture them for heaven,

So that tentations, is matter of all Joy, as: *James. 1. 2.* explained.

Now this seing *Gods backe parts*, doth greatly nurture, and fitt for heaven, many wayes, which I need not mention, they are so obvious: Thus then, the *Changes* through *Sinnes & Afflictions*, serving for a nurture & education of *Believers* unto heaven, it is, matter of Joy to them, when *They fall into divers temptations*, *James. 1. 2. Yea, all Joy*; Its a *praise*, I find not againe used in *Scripture*; It is more then to say; much, or great joy; for it implyes that what ever kind, or degree of joy there is, we should take it up to joy in this thing; (as the like *phrase*, is used in the like sence, for *Prayer*: *Eph. 6. 18.*) which shewes that there is more then ordinary cause of Joy, in these *Tryalls* of *Believers*, some of which, he instanceth in: *Verse. 3. to 6.* For these *Tryalls*, are of their *Faith* (as ye heard before) which yeilds a future gaine, and a present profit also: for *Faith tryed*, brings forth *Patience*; and doe but let *Patience have her perfect worke*, & ye shall be intire, & lack nothing: Entire; the greeke word *ἀλόγητος*. I find not else where used in *Scripture*; but *1. Thes. 5. 23.* that which is intregal with all its parts, which hath all that is allotted it which is posselt of your whole lot, portion, or inheritance; Yet there is added another word (as if this were not full enough) and *lack nothing*; or rather *lacking in nothing*: As if by the *Tryall* of *Faith* through several *Tentations*, *Patience* may be wrought up to such a perfection; as that they should have their full portion of *Grace & Glory* given them into their hand:

And whereas, they may say, but who is wise enough so to improve patience; he prevents it; saying to this effect: Thus to doe is indeed

Wisedome

wisdom, which any man may lacke, *but if he aske it; he shall have it,* and so may doe the things, and become fully possesse of all his portion, and inheritance; and therefore may well joy with all joy, when he is fallen into diverse temptations; This indeed is not a matter of sence; therefore saith the Apostle count it; or suppose, and thinke it so *ἐννοεῖτε*. Let this be your leading thought of all other thoughts, and let this thought leade your affections; so much the word may implye *ἐννοεῖτε*. Wherefore, *Verse. 12.* he sayth, *They are blessed that indure*, that is *indure* so as to stay it out, and not give over; For he when he is tryed (or as the words in greeke are) being become, one tryed, as mettall in the furnace, *shall receive the Crowne of Life*; which implies that till he is thus tryed, he is not meete; and this tryall makes & discovers him to be meete to receive the Crowne; which Crowne though it be the same for substance: Yet it is divers in degrees, & circumstances, unto which severals, they are fitted by severall tryals; God being served on them, in pardoning more to them; or in their being more sanctified, or afflicted.

Verse. 12.

And thus ye see, how God the Father hath made us able to triumph over sinne, as nothing: Even as the other Two Persons also in able us to doe, in a severall way; For compare we Sinne, in its working, & indwelling in us, in which respect, it is nearest us; Yet compare it with the power & purpose of the Holy-Ghost, who dwells also in us, to subdue it all; and compared with him; It is lesse then the force of a Flye, to a Giant; it is nothing: So compare we Sinne in its guilt, with *Iesus Christ, his Righteousnes, Blood, &c.* It is not so much as a Cloud compared with the Sunne, in his strength; it is nothing: So also compare we Sinne, in its being, with the Counsell, Decree, & Intent of God the Father; and it is nothing: Yea more; there is all good, and much good comes of it, to Beleevers, and to God: Thus the Three Persons in Trynity, have each of them, severally put forth their power, to nullifie Sinne, on the behalfe of Beleevers, that it should not dismay them: And God the Father; hath taken it up, and ordered, it for much good, unto Beleevers: In that He, and his Decree, and Covenant of Grace; is the Channel by which all Sinnes befall them.

The three Persons in Trynity, severally, inables Beleevers to triumph over Sinne.

Now then, to summe up all; Since all Changes by Sinnes, or Sorowes which befalls Beleevers, come fro God, & fro his Decree Everlasting, & are dispenced to them, as a nurture through A Covenant of Grace; It must needs be that they must all worke together, to their good, *Rom. 8, 28.* It may be, to them that view but particulars, & asunder,

The Summe of this last Means.

their general good end, and their conducement to it, may not be perceived; But put them all together, and ye shall see, in their utmost maine end, they all worke together for good, to all Beleevers; And by the Coherence, the *Apostle* there seemes to meane, *sinfull Infirmities* against which the *Spirit* helps, as well as other more outward Troubles: Wherefore, there cannot be any true reason or ground, why any thing should perplexe them.

Troubles either by Sinne or Affliction, are to be looked on two wayes; Both as Sinnes are our owne, and come from our cursed nature, and dishonours God, crucified Christ, greive the Spirit, transgresse the Command &c: And so Afflictions may be considered, either as coming from our Sinne; or at the least; our sinfullnes exposing to them: And thus, with hope in Christ, for pardon; Beleevers are to greive and humble themselves, for Sinnes & Afflictions: And from this, anger & greife, *Ioseph* did not take off, his Brethren; Nor Christ his Disciples in my text; This is a Trouble, that is good & profitable for them; But as Sinnes or Afflictions are beheld, onely as our owne, in their bad effects, & rootes, and God, & his Will, & Hand in them, and their good effects, through him, are not considered; hence comes sinfull & pernicious troubles; which *Ioseph* to his Brethren; and Christ to his Disciples disdaws from; And noe course is so full to remove or prevent it, as this looking on God the Author of it, and the good which he brings about by it: Which is rarely done by beleevers, yea, hardly knowne, & therefore I have enlarged it:

Yet, let me close this Meanes against all Troubles, as our Saviour doth; Namely that yee know (who are Beleevers) all this: Ye know these true grounds of Consolations, though not so distinctly, or perticularly; yet there is that in you, which conteines all these consoling Grounds, if ye would stirr it up, and gather it together; and not brutishly give way to sence & present things, and to the passions of your owne supposed false grounds of Gods hand on you in leaving you, to Sinnes, or Sorrowes: Wherefore stirr up the knowledg that is in you, and use it that so whatever Changes befall you by Sinnes or Sorrowes; your hearts may not be troubled.

Thus much,
for these
Words, as a
Dehortatio,
& Meanes,
against
Trouble.

And thus much for the *Fourth Meanes* against perplexing trouble of heart; included in the 2. 3. & 4. Verses; and for those Verses as they stand in reference to the former, and their scope, to Comfort the Disciples against Christs with drawing his Corporall presence: And so we have handled these Verses as they are a Dehortation from Trouble of heart, and Directions of Meanes to help against it.

Now

Now let vs Consider them againe; and *observe* wh at may be deduced & drawne by Consequence from them, or found positively, and absolutely in them: And thus, these *Verses* Containe many rich, & pleasant Truthe.

FIRST OBSERVATION.

That Iesus Christ: hath extraordinary tender bowels towards all Beleevers in Trouble.

This is demonstrated in Foure Perticulars.

First, *Christ* could not beare that these *Beleevers*, should be troubled; but forbids it, and by many *Directions*, and *Arguments*, fortifies them against it: So soone as he perceived trouble begine to arise in the; *He* abounds & ouerflowes with care to prevent & remove it: Even as a tender Mother, who is restles in carefullnes to ease hir Child so soone as it is any way troubled: And this in *Christ*, farther appears in the rest of this, & the following *Chapters*: In which by many words; againe & againe he discovers, that *his bowels* greatly, moved with the sight of *their trouble*: *He* indeed shewing much more trouble of *Compassion* for them, then *they had trouble of perplexity*; as the tender Mothers troubles for the Child, are oft greater, & more, then the Childes, which cause them, because of hir abundance of bowels: Yet farther.

Secondly, *He* was thus taken up with trouble about *their trouble*, then when he was entring into *his owne great Trouble*, when it was so neare him, that it troubled him with its gastnes, & greatnes; *John. 13. 21.* It was *his owne Personall trouble*; which useth to ingrosse all the care, that is in man; for himselfe, though men can be troubled for others, when they are free themselves, yet hardly when they are in trouble themselves: Yea, and this trouble of *Christs owne*, was greater, then theirs, for theirs was much of it groundles, & immaginary, & such as might be escaped (as ye have seene before) but *Christs* was all, reall, and such as must be indured; & it was the heaviest burden as ever was, or could be layed on a creature; also it was at hand, he had sett foote on its borders, & toucht the brime of that *Sea* into which he was to be plunged; it was nearer then theirs, for theirs was but to follow on his: Now the presence and approach in sight of so great a trouble to ones selfe, how doth it use to ingrosse an whole man, that he can mind no friends trouble else; as the *Disciples* were so overcome with *their owne losse* by *Christ his departure* from them, as they could not mind him, and *his trouble*, not for an houre; Yet farther.

The Words considered absolutely, And so they yeild many rich Truthe

I. Obser.

Christ hath tender bowels towards Beleevers in trouble.

For 1.

He could not beare their being troubled: But is much troubled about it.

2.

And this, whē he was entring on his owne great Trouble.

3.

And that
though he
found much
sine in them

Thirdly, *He* was thus taken up with *trouble* about *their trouble*, though *he* found at present, much *sine* in them, and offensiveness to *his spirit*; and foresaw that they would play false *with him*, and forsake *him*; and this contrariety of disposition, & unkind dealing, so weakens mens affections in each other, as that they can scarcely continue love, much lesse such love, as to be troubled for their troubles: Yet further,

4.

And though
he knew it
should not
be long.

Fourthly, *He* was thus taken up with *their troubles*, though *he* knew it was not long to the ending, and vanishing of all these *their troubles*; Namely by *his resurrection*; which *he beleevved fully*, though they did not: Yet for so small a time could not *he* behold them in *trouble*, but every veine in *his heart* was moved, and *he* most industriously applies *himselfe* to remove, & prevent it, for the present; Thus also, for all other Beleevers, though *he* knowes the rule God goes by; *That if Sorrow be in the Night, yet. Joy shall be in the Mornning*; Yet is *he* troubled greatly with their present troubles, even as one is with the least, and shortest touch on the apple of his eye; *Zach. 2. 8.*

REASON.

Reason,
of all is:

From his
Nature.

The Reason or Ground of all which tendernes of bowells towards them; Is, from *his Nature*; For, *he hath the fullnes of the God-head* (all the *divine Nature*) *bodily*; working in an *humane Nature*, and so as a man; Now the *divine Nature*, is *Mercy & Love* 1. *John. 4. 8.* and all *mercy*, is but some dropps of that *Nature*; which being put forth in *him, a Man*; inlargeth after mans manner, *his bowells infinitely*; So that *he hath more bowells*, then all *Angels*, which yet worke in an *humane way*, to move & touch *him* as a *Man*: *Heb. 4. 15.* with feeling as a man may have, though not in an infirme way as it is with us; but as is cōpetible to a *glorified nature*: Now this *his Nature*, is drawn forth towards beleevers; partly by *his Fathers love to them*, *He* knowes how greatly *his Father loves them*, and loves to have them loved, and therefore in obedience & love to *his Father*; *He* gives vent to the whole ocean of *Compassion* that is in *his Nature*, to flow out upon them: *John. 14. last.* and that seemes to be the connexion *John 10. 15. I knowe the Father; and lay downe my life for the sheepe*, because I knowe it is his mind, I so should doe; for the original motive of *Christs love to Beleevers*, is because the *Father so loved them*; they were *his John. 17. 6.* yea, & continue to be *his*; though given to *Christ*: *Perse. 9.* And partly *his Office & Relation to them*, drawes *his bowells* towards them: *He* is a *Brother, Head, Husband, Father*, (all that may indeare, *he* is made to them) *he* is their *Saviour*, their *Guardian &c.* they are given *him* (as the former places

places shew) he hath a propriety in them also; they are his owne, *John. 13. 1.* Yea, he is made one with them, in a stricter nearenes, then one flesh & bone, one spirit they are with him *1. Cor. 6. 17.* therefore he cannot but so love; even selfe-love begett love to them; neare relations among men, begett affections.

FIRST USE.

For Instruction; First, That God is most tender to Beleevers in all their Troubles: For what Christ is, that very same God is, inasmuch as he is his expresse image *Heb. 1. 3.* The Character, and so carrying a full expresse of him: Which Christ is; not as the Second Person barely, for so he is as invisible as the Father, but as the Second Person incarnate; & though his incarnation fit him to expresse after our manner; God the clearer to us; yet it adds nothing to him beyond what is in God: In God is the same degree of Love; which is in Christ; but it is made evident to us in & by Christ: Yea, it was in God, before it was in Christ: For, he raised up Christ, and filled him with it, that he might convey those Compassions to us; and him he charged to doe it in all their afflictions: He whole Angel of presence (which is Christ) saves; He is with them afflicted; and that is God the Father: *Isa. 63. 7. 9.* Therefore by all the evidences of Christs infinite Compassions, assure your hearts, that God is so, every whit so (though He be Great, High, Holy, Just, Independent) and goe to him in your miseries & infirmities, with boldnes: For assurance of great mercifullnes, makes bold to come, though it be a desperate venture:

Not onely, Christs mercifullnes, & mediation, should bring us boldly to God, as *Heb. 4. two last verses.* But Christs mercifullnes, should so convince us of Gods, as that upon Gods mercifullnes, we should beare up, & imbolden our selves, though it is to flow to us, onely through and for Christ; or else we doe not enough honour God: In which way, I feare many Beleevers wrong God; forgetting his mercifullnes, & looking on Christ, not onely as meriting & moving Gods mercy, but as onely having mercy.

Second Instructiō, That all Beleevers (but especially Church members & of them most especially Church Officers) should shew forth abundant cōpassions in being moved with the troubles of others, even more then with their owne; For else they shew not forth Jesus Christ: All Christians are anointed with the same spirit: Therefore should have the same bowells, that Christ hath: And Church-members are not onely, one Body, in aspeciall respect; But they are Christs in a speciall relation; a new, and superadded relation, by verue of their perticular Church fellowship

Use. 1.

Instructiō

That God is most tender to Beleevers, in troubles.

1. Beleevers should be cōpassionate, Especially Church Members.

fellowshipe; and therefore *they* should more especially resemble *Christ*: Hence that *Exhortation*, Col. 3. 12. Therefore; *Because* *Verf.* 10. 11. *ye have put on the new man, after Christ &c.* Therefore, *put on bowels of mercyes, & kindnes*; Mercyes; that is the most mercifullnes, as can be; and take in *kindnes* also; and not some acts, but the very rootes, the bowels of these; and content not your selves of getting such habits in your hearts; but put them on, as a garment; be seene in them: Thus was also *Paule*, as a Church Officer, 2. *Cor.* 2. 2. their sorrow, so tooke up his heart, that he could not be eased, till they were: And *Chap.* 11. 29. if any *Beleever* (and not onely some of his choicest) were *weake*, as being prest with any burthen; he also, for their sakes became *weake also*: And if they were *hurt*, by any *fall into Sinne* (for that is ment in Scripture phrase, by being *scandalized or offended*) though he could not in this become like them, to be so also; yet he was *tortured with trouble* of it: as if he were in the fire, & burnt; which is a very sensible paine: For therefore Church Officers should thus resemble *Christ*, because in a speciall manner they represent *Christ*; who is the great Officer & Minister under *God*, especially whē he was on earth; *Rom.* 15. 8. But alas! where is this conformity to *Christ*, to be found? I am, (now I compare others with it) ashamed, and amazed; *self-love*, so prevails in us, that we have not any *compassions* to be troubled with the troubles of others, as if our owne; as their duty is: But I say the *mercifull* shall find mercy; and this drought of Compassion to others, will restraine though it cannot dry up, *Christs* springs of pitty to you.

Use. 2.

Exhortation.

To gett assured of Christs tendernes.

SECOND USE.

For *Exhortation*, to all *Beleever*s, to tell *their hearts* in every trouble; that *Christ* is more troubled then ye are: As sometimes ye see a Mother more toucht with the Childs illness, then the Child is: Though ye see him not troubled, yet by *Faith* be assured it is so; and as he was at this time, in *his Disciples troubles*, so is he, & ever will be, in every *Beleever*s trouble; Nor hath he left *his sensiblenes* of our troubles, by his being glorified, for, since that, the *Apostle* saith of him *He is not one that cannot be toucht with feeling*: That is, *He is toucht with feeling of our infirmities*; in as much as he was once tempted as we are; and those impressions by his experience, remaine so that he is now toucht with feeling; though ye cannot conceive how, yet know it is so, for the *Apo.* saith it; *he feels more then you*; and is eased by your ease, more then you (the head feels most, in it is the seat of sence, more then in the members

members, that are toucht) Therefore, if it comfort you to have one suffer with you, though no member doe it; yet know, that *Christ your Head* doth it, and cannot but be as ready, to ease you, as you are to be eased, so soone as it is fitt.

Againe from the manner of *Christs* speaking we may observe:

SECOND OBSERVATION.

That although, since Christ is come, We should not onely beleeve in God the Father, but in Christ; Yet, We should not cease beleeving in the Father, and doe it in the Sonne onely, as it was formerly done, onely in the Father; But we should continue our faith in the Father also.

2. Obser.

As we must beleeve in Christ, So we must continue faith in the Father also.

For he saith not, cease your beleeving in the Father, and place it onely on me; But as ye doe beleeve in him, doe it also in me, but cease not to doe it in him; Therefore, in diverse Scriptures, Faith is given to God the Father: Rom. 4. 24. Heb. 2. 13. He proves Christ a Brother verse. 11. because he trusts in God; that must be God the Father: So, 1. Pet. 1. 21. & 1. John. 3. 21. Confidence towards God the Father; as the 22. 23. ver. shew.

REASON.

The Reason is; Because, though God put the Promises into Christ, and gave him them, yet he reserved them also in his owne hands & power; For God the Father did not onely promise Christ, and that Christ should doe every thing; But He promised Christ, and promised that He by, & through Christ, & for Christ, would doe such, and such things: As that he would justifie them that beleeve; Rom. 3. 26. It is the Father that is just, in taking satisfaction from Christ; and yet is the justifier of them that beleeve in Jesus; So Rom. 4. 5. Our Faith now, since Christ, is made, (in this respect) the same with Abrahams, even as he, to beleeve on him, who justifies the ungodly, not materially meritoriously, as Christ doth; but iudicially, to acquit in judgment; which is the Fathers worke: For it was on the Father promising this, in Isaac: That Abraham beleeved: Verse. 3. And this is the same Person who is ment Verse. 5. for that, it is a continued speech; which is more plaine, Tit. 3. 6. 7. He that shed Mercy on us, through Christ; justifies us by his Grace, through Christ; and this must be the Father; Also the Father promised by Christ, to give the Spirit, who is therefore called the promise of the Father: Acts. 1. 4. and the progresse, yea, & whole worke of Sanctification, is given to the Father: John. 15. 1. 2. & Jude. 1. Not because he works it immediately (for it is more specially appropriated to the holy Ghost) but because he hath purposed and promised it: as Eph. 1. 3.

Reason.

Bec though God put the Promises into Christ, Yet he reserved them also in his owne hands.

Beleeving
in the Fa-
ther must
not onely be
in generall.
But more
speciall.

Nor by this *beleeving in the Father*; doe I onely meane, in *general* to *beleeve in him*: For so, *Beleeving* being a duty of the first Command, and a natural Worship, it is a due of all the *Three persons* in common, as *God*; and we are to *beleeve in the Father, Sonne, & holy Ghost*: But, the *Three Persons* have pleased to select, and more especially, to appropriate to *each of them* (yet in the name, and for the honour of *all three*) some perticular Workes about Man; even such as more specially suites with, *their distinct & Personall operations*:

Thus the *Holy Ghost*; hath more specially appropriated to him, the *Workes of Revelation, Sanctification, Inhabitation, & Comfort*: In as much, as these Workes are lowest in Order, and nearest to the Creature; as *He* is lowest in Order of the *Persons Divine*, and so nearest to the Creature: Though yet, as *He is one God, equall with the other*; So, those *his Workes*, are as infinite, & glorious, as any of the other.

And the *Father, & Sonne*, have more specially appropriated to them; *The promising* the good things which the *holy Ghost* reveales, & *works*: Because in *Free-Grace*; a *Purpose & Promise*, must goe before the *revelation, & exhibition of them*; As the *Fathers Person, & the Sonnes*, are in *Order of Substance*, though not in *Time*, before the *Person of the holy Ghost*: Therefore, I say; *Promising* is more specially appropriated in *Scripture*, to the *Father & Sonne*; And as *Promising*, on *their parts*; So *Beleeving*, on *our part*; is more specially appropriated in *Scripture* to *them Two*: To the *Father*; because, the *Promises*, are but expressions, and obligations of *himselfe*, to performe, *his Purposes*: In as much therefore, as *He*, who is the *First Person of the Three*; assumes to *himselfe*, the *Purposing or Decreeing* of all; which is the *First roote* and rise of every thing; there is a fitness, that *He* also should assume to *Himselfe*; the *promising of them*; in as much, as they are *his owne*, the issue & offspring of *his owne good will*.

And the *Sonne*, being *Heire* to all *his Fathers*; Is also *Heire* to *His purposes & promises*, and had them all first made over to him (as ye heard before) and was appointed to purchase them for us; and so they also are *his owne*; and *He*, with the *Father*, appropriate more specially to *themselves* our *beleeving in them*, unto the performances of the *Promises*: And the *Father*, though he made over all *Promises* to the *Sonne*, & appointed him also, to purchase them; Yet he put not him selfe, out of possession, though he put *his Sonne* also in, with *Himselfe*, and gave *his Sonne* another proper title, by purchase; Yet the *Father* kept *his owne title* to the *Promises*, and so to our *beleeving in Him*, as well

well as in the *Sonne*: Which, is intimated in this; that he retaines in his owne hands that *Promise* of making *Christs* ennimies his footestoole; *Psal.* 110. 1 Which containes in it also, the consummation of all *Promises* to *Believers*, both of *Justification*, & *Sanctification*, & *Resurrection* from *Death*: 1. *Cor.* 15. 25. 26. which *God the Father* assumes to *Himselfe* though yet he executes, & performes it, by *Christ*, (as ye heard before) Therefore *Christ* himselfe (though he is at *Gods* right hand) trusts in *God*: *Heb.* 10. 12. 13. and so must all *Believers*.

But it may be askt; *What difference is there, twixt our beleeving in the Father, & in the Sonne?* I answer in Four Things.

First, our *Beleeving* is in the *Father*, as in the original *Author*, and *undertaker*, for our good, who sent, and gave *Christ* for us; & raised him up from the dead; and therefore *Rom.* 4. 24. our *Faith* is so placed on him; But our *beleeving* is on the *Sonne* as the Person appointed by the *Father*, to convey all good to us; *John.* 6. 27, 29. so *Math.* 12. 18. to 22. He is beleeved in. as *Gods* Servant, fitted to the worke; as the meritorious and working *Meanes*, of all our good; as the *bread of Life*, *John.* 6. 35. therefore the proving him to be the *Christ*, helpt them to beleeve; *Acts.* 18. 27. 28. because they beleeved in him, as the *Meanes* or *Instrument* anointed, & fitted by *God*, to *Save*: Hence it follows.

Secondly, Our *beleeving* in *God the Father*, is more *mediate*, & *remote*; it is through & because of *Christ*: 1. *Pet.* 1. 21. By *Christ* we beleeve in *God*: That is not onely by *Christ*, as the *Efficient* working *Faith*: But as the *Meanes* through *Whome*, we come to beleeve in the *Father*: For so, the greeke word *δι' αὐτου* aswell signifies the *Instrument* by which, as the *Efficient*; The *Efficient* 1. *Cor.* 1. 9. And the *Instrument* *Acts* 2. 22. so 1. *Cor.* 8. 6. *Eph.* 2. 18. For, when *God* (that is the *Father*) is opposed to him; He then is taken as the *Instrument* of *God*: For as *God* chose us in *Christ*; and adopts us by *Christ* *Eph.* 1. 4. 5. So he brings us to beleeve in Him through *Christ*: The distance is so great twixt *God* & us, that we cannot immediately trust in *God*; but now our *Faith* in *Christ*, is immediately in Him: And therefore our closing is closer, & more immediate with *Christs* Person by *Faith*, then it is with the *Fathers* Person: We by *Faith*, close with the *Fathers* Person as with a *Father* by marriage; But with the *Sonnes* Person, as with an husband with *Whome* we joine immediately; and therefore we beleeve in the *Sonne*, as in a *Gift* given to us able to helpe us; *John.* 4. 10. and in the *Father* as the giver of it: In the *Sonne*, as in the *Mediator* twixt *God* & us 1. *Tim.* 2. 5. And in the *Father*, as he that is made one with us,

Question:

What is the difference twixt beleeving, in the Father and the Sonne.

Answer.

1.

Beleeving in the Father, is as in the original Author of our good

2.

It is more mediate.

through the *Sonne*; Therefore the *Sonne* is called *Emmannell* *Matth. 1. 23.* not in respect of the *Union* of his *Natures*: But because, *God the Father, in him, is at one with us, & on our side, who else is not one with us; Neither, as we once were Righteous by the Covenant of Workes, in that He is to much above us in Holynes, nor much lesse, now we are sinfull; & as a Ground of this.*

3.
It is in the
Father, as a
Divine Per-
son.

Thirdly, *We beleeve in the Father onely, as a Divine Person; But in the Sonne; as the Sonne of God & Man: Therefore Faith in Christ, is given to him, as Gods Sonne; John. 3. 18. And as Man, to his Blood: Rom. 3. 25. And thus is Faith on him to be pitcht as God-Man, for thus onely he doth the Workes we trust in Him for, to Merrit, Mediate &c. Hence.*

4.
It rests not
in Christ,
But riseth
up to the
Father.

Fourthly, *He being beleeved in, as lesse then God, being God-Man; Faith rests not in him, but riseth up to the Father, as its utmost propp: John. 12. 44. Not in Me; that is Not onely in Me; but riseth up to My Father also: That so, as the Father is the Original of all Good promised; So He should be the bottom of our Faith; in which it is terminated; And to Whose Glory, it shall lastly Worke: Eph. 1. 12. & 1. Pet. 1. 21.*

Use.

USE.

Exhorta-
tion.
To shun an
Error.

For Exhortation to shun an Error in the Object of your faith: one Error we have before discovered: Namely, the not taking in the Person of Christ, but pitching onely on God & his Promises: Now I shew you another to shun: Namely, when ye pitch your faith onely on Christ; and not also with him, on God the Father: Many are so ignorant in this that they thinke, God the Father is not the Object of our Faith now: But ye see it is otherwise: Wherefore give the Father also, with the Sonne his due of Beleeving in him: The difference twixt Jewes and Us, lyes not in this that they had the Father, and we have the Sonne Incarnate, to trust in; But in this, that they had onely the Father; and the Sonne but in a Promise; whereas we, have the Sonne actually come, and the Father also, to beleeve in: So that we have a double propp for our Faith, and therefore should have a double strength in beleeving: It is true; that implicitly, we beleeve in the Father whilst we doe it in the Sonne as he that sees the Sonne, sees the Father, though he know it not; because They are one: John. 14. 9. Yet, till it is done explicitly, distinctly, and knowingly, it is not so honourable to the Father, nor so comfortable to the Believer; Its not so honourable to the Father, because professedly & knowingly, ye give him not this his due of beleeving in him, which he challengeth: An unwilling respect, is not counted an honouring a Man: Nor is it, so comfortable to us; for the knowing & using

The difference
twixt
the Jewes,
& Us in be-
leeving.

We have a
duble propp
to our faith,
Therefore
should have
a double
strength.

Two, must needs yeild more Comfort of Faith, then the knowing, & using One only; God hath therefore, as by giving Two; *His Word, & Oath*: Heb. 6. 17. 18. So by giving Two; *His Sonne & Himselfe*: abundantly provided for our securitye, & comfort: And indeed; as in some respects; we are much helpt in *our faith*; by *Christ* being its *Object* (as ye have heard) So in some respects, are we much helpt, by the *Fathers* being the *Object* of *our faith*: For in *Him*, we have the *Roote* of all: *our faith* goes to the bottome, and in this, the deeper, the sweeter, & the stronger: For we trust on *Electing Love, Free Grace, Everlasting Mercy*; that which, disposeth of *Christ*, and *his Riches* to whome it will, & in what measures it will: *Math. 20. 23.* And so that Objection is prevented, which may arise from their being one before *Christ*, who in his *Soveraignty* orders *Christ*, and *his Merits* as he will: But ye have *his Promises, Him self*, to trust in, as well as the *Sonne*: Yea, and ye should be stronger in the *Faith in the Father*, then the *Jewes* were (who onely beleevd in him) because by *Christ*, ye have not the *Father*, more obscured, but much more revealed then he ever was before.

THIRD OBSERVATION.

That Beleevers are prone to sinne in those Affections, which be lawfull; and in some sence necessary.

As heere; Trouble for *Christs Death, Judas Sinne, and Their owne Apostacy*, was so necessary; that they had sinned if they had not bine moved with it; and yet they sinned in being moved with it; as appeares, because *Christ* forbid them the trouble; He forbid it to them: And the *Sinne* was (as ye have heard in the explication of the Words) both in the *Object*, fearing to much, even more then was to be feared: And in the *Passion*, to much being moved with what was truly apprehended.

USE.

For Information to true Beleevers; Not onely to care, that their affections be set on right, & lawfull things, but to care that they exceed not in the; Which, we are the proner to, & more hardly sensible of, because the substance of the thing is lawfull: *Jonah* was right in his desire to be foud true in his sayings, to *Niniveh*, because he was a *Prophet of God* to *Israel* 2. Kings. 14. 25. But this little rightnes in him, in the maine; advanced the flesh in him, to much sinne against *God*, in running away; (thinking *Gods Mercy* would prevaile against that peremptorye Message of Ruine to *Niniveh*) and against Man-kind; in wishing rather the Ruine of so many Thousands, then *His words* shall seeme to faile.

3. Obser-

Beleevers are prone to sinne in those affections, which be lawfull.

Use.

Information.

Not onely to care to sett affections on lawfull things. But to care not to exceede.

So *Dauids error*, in his strong affections to *Gods house*, having some good in it: As *Salomon* saith of it; 2. *Cron.* 6. 8. made him err, in attempting a part of *Gods worships* without a warrant, for which *God* reproves him, 2. *Sam.* 7. 5. 6. 7. yea, and *Nathan* also the *Prophet*; not being infallibly assisted, was also misled in judgment *vers.* 3. Wherefore the better the thing is in it selfe; the more circumspect ye must be, that ye err not about it: Surely the *Disciples* thought they could not err in being troubled about these things, *Christs death*, their owne *Sinnes*, *Judas treason*, &c. The Poet observed *licitis perimus omnes*. that in things lawfull, lay our most dangerous snares; let us therefore looke to our selves, that we exceed not, unto sinne; in such love, greife, feare, pleasure; as in a degree, and some kind, are lawfull & necessary.

4. Obser-

Believers,
are prone
to be much
troubled, w
the approach
of Afflictions,

FOURTH OBSERVATION.

That Believers hearts, are prone to be to much, & sinfully troubled, with the approach of Afflictions.

It was losses, & tentations which the *Disciples* perceived comming which cast them into this distemper, of which *Christ* labors to cure them: This industriousnes of *Christ*, to remove & prevent their *Trouble*; not onely argues, His *Compassions* towards them (as hath bine observed) but also, their aptnes to be oppressed with trouble: Hence the *Scriptures* so abound with *Incouragements* against *Troubles*, and *Exhortations* not to be dismayed with them; and our experience of our selves, & others, doth abundantly shew, how prone we are to be dismayed with *Troubles*.

Reasons.

1.

Bec. They
crosse the
workings
of selfelove

FIRST REASON.

Because *Troubles*, doe so exceedingly crosse the workings & will of our *sinfull selfe-Love*; which is all for Ease, Pleasure, Life &c. Therefore denying our Selves; is put before the taking up our Crosse.

2.

Bec. They
eStrange us
from this
World,

SECOND REASON.

Because *Troubles*, doe so much cutt off, & eStrange us from this present *World*: The delicacies of this *World*; are banisht from us, by troubles: Therefore *Christ*, discribes *Troubles*; By hateing *Father*; *Brother*; despising *Houses*, *Lands* &c. And other *Troubles* by *Sickness*, *Paines* &c. is exprest by being dead; and so also, *Persecutions*, for he meanes both; *Psal.* 31. 12. Now the *Love* of this *World*, is much in our hearts; in that, the things of it are senceible, and suite our appetites.

3.

Bec. They
are contra-
ry to agood
principle
within us.

THIRD REASON.

Because *Troubles*, are contrary to a good Principle of *Nature*; that is left in us (as well as to the fore mentioned bad ones) viz, That desire to preserve

to preserve our selves, and so to avoide all evill; which was in *Christ*, and made him be afraid, & pray against his passion; professing that his *Will*, as *Man*, was against his *Sufferings*, considered in *themselves*, though *He* subjected that his *Will*, to *Gods*; and so sinned not: But our Corruption getts strength from this good Principle, to oppose *Troubles* sinnfully; and so *Christs* troubles at *Afflictions*, is distinguished from ours.

FOURTH REASON.

Because *Selfe flattery*, makes us promise our selves, the contrary; *Luke. 12. 19.* and carnall confidence with *Atheisme*; makes us build our rest on the present good; as *Psal. 30. 6.* by which inexpectency of Evils, when they appeare, our Spirits are the more dismayed, & being unprepared, are the weaker, to beare,

FIRST USE.

For Exhortation to Beleevers, To fore-think & take more paines about fitting your selves for Troubles: Even Beleevers doe to much put off the evil Day; and doe not let the Words foreshewing Troubles, and preparing for Troubles, doe as *Luke. 9. 44.* Which either respects troubles fore told *vers. 22.* or the things which might fitt to beare Troubles, as that miracle *vers. 43.* But Beleevers doe so dreame of prosperity, and are so unapt to suffer; that they shun to fore-think it seriously; as the *Apostles* did these Troubles, by *Christs Passion*, or else they had bine fore warned, & armed. But *Job* did otherwise *Job 3. 25, 26.* he feared afore; Therefore he so well indured *Job. 1. 22.* till it grew inexpressible: It confirms your hearts in well doing; whilst ye fore-think Troubles; *Acts. 14. 22.* and they come never the sooner, but the easier, for your fore-thinking, and preparing; Nor need they bitter, but onely temper from suffering on your present sweete: So onely is that ment *Job. 3. 25, 26.* and implies that it is an Argument why Evil should not come when it is fore-feared: And they keepe away never the longer, nor fall on, the lesse, for your not expecting them; but hasten, and seaze more heavily: It is a shame for Beleevers to be toucht with that trouble, they before feared not; since the Scripture gives them such warning; and it is made the Lot of the Wicked, to have Calamities suddenly & unlookt for.

Secondly, To exhort Beleevers, when Troubles come, to looke out for helpe to beare, fearing & watching against their owne weaknes: To suffer; is a gift; not onely carrying favour, but new superadded strength; and a Gift superadded to Faith; *Phil. 1. last.* though in it selfe, not better then Faith, yet that which Faith helps not to; except assisted with fresh

4.

Rec. Selfe-flattery promise the contrary.

Use. 1.

Exhortation.

To take paines, to be fitted for Troubles.

2. in Troubles to looke out for helpe to beare.

fresh supply: *Sufferings*, are *Christs baptism* *Math.* 20. 23. and must have *his presence*: It is *Christs Life*, to *bear* them, and *come out of them* 2. *Cor.* 4. 10. 11. As it is *Christs Death*, to be *under them*; Wherefore, ye must have *helpe from Him*: Even the *smal sufferings* by *fasting & mourning*; was to much for the *Disciples* at first; as *new wine is for old bottles*, or *new cloth is for old* *Math.* 9. 16. 17. Any denying Nature, is a strong worke: The *Disciples* could not *bear Troubles*, till the *holy-Ghost* came on them: Therefore *Christ*, preserved them from all; & *God* gave them to Him, to be saved from *Troubles* (which would have lost them) as well, as from *Sinnes*; so long as He was with them and the *holy Ghost*, not yet come on them; which is ment in part, by that *Iohn.* 17. 12, compared with 18. 9.

FIFT OBSERVATION.

5. Obser-
Believers.
should
renew their
Faith when
Troubles
doe assaile
them,

That Believers should renew, & increase their Faith, when Troubles doe assaile them.

The *Disciples* being in *Trouble* are exhorted by *Christ*, to *Believe*; That is, to *renew their Faith*, & to *make progresse in it*; that must be its meaning, for they had already *believed in Him*, as well as in *God*; and yet he now exhorts them to *doe it*; that is to *renew*, & *increase it*: *Faith* is as a *sheild*, which though we have it by us, yet if we *doe not take it up*, it secures us not; Therefore *Eph.* 6. 16, *taking the sheild of all*; it is spooke in the present tense to shew our continued *act of Faith* on every occasion; and *above all*; that is, above all the *peices of armour*, rather & better, not exercise, any then not this; if a man use his *sheild* though he should not use his *helmet*, or *breastplate*, he may be safe; *The just live by Faith Habuc.* 2. 4. it is spooke of tymes of tryall, even as that whereby we live must be continually renewed, as our breathing, our eating &c. so must our *Faith be renewed in all troubles*. Therefore we find *David*, & *Paule*, in their troubles, still exercising, and putting forth their *faith*; they not onely had it but they used it at that time; which whē *David* did not he was neare a fall *Psal.* 73. 1. & had the *Disciples* at this time. *renewed their faith in Christ*, they had not bine so troubled; When *Peter* brought *Faith* with him, it bore him up upon the Sea, & when he began to sinke, it was because *his faith first suncke* *Math.* 14. 28. to 32. Of little *Faith*; That is, so little, as that it now works not: For so it is ment, as appears by comparing *Math.* 8. 26. with *Mar.* 4. 40. So also you must *increase your faith*: It is called *Faith to Faith* *Rom.* 1. 17. or from *Faith unto Faith* as *Psal.* 84. 7. they goe out of *strength*, unto *strength*, or from company to company, over taking the former,

as in

as in a journey; So must ye growe up out of a lesse unto a greater degree of Faith; Not onely upon new & farther Revelations, to have more Faith; But when the same Objects onely are before you, yet to grow stronger in the Acts of Faith, and that not onely in the Righteousnes of Christ, to Justification: as it is Gal. 3. 11, ment by the Apostle; But also, in the Person of Christ, and his Priviledges & Promises, unto the bearing up under all troubles: Wherefore the Apostle, refers this living by faith, which implies a Progresse (as we shall shew by & by) unto Afflictions Heb. 10. 38. (as it is ment cheisly in the Prophet, whence he quotes it) as well as he doth there, unto Justification: And this Progresse in faith, proved by that saying, (the just shall live by faith) because what we live by, must have a continuance & progresse, if we grow up, that must continue & grow up: Therefore, 2. Thes. 1. 11. he prays for the fullfilling the worke of faith; It is therefore to be labored, that it should be filled up, & added to, more & more; and by this meanes, is all the good pleasure of Gods goodnes fullfilled in us, and without the filling up of Faith, it cannot be filled up in us: That though there is inexpressible Freenes in God (which to expresse, he calls it good Pleasure, & Goodnes) Yet it is not fullfilled in us, but by the fullfilling of faith in us.

Use.

For Exhortatiō to Believers, Not to rest in having faith; But keepe this found in your eares; Beleeve in God; Beleeve in Christ; use, and renew your Faith, exercise it; else Christ will count ye to have no Faith, Marke. 4. 40. It is the same, not to have, and not to use; And it is a signe your faith is litle, if it worke not, as it is cleare by comparing Math. 8. 26. with Mark. 4. 40. Also increase your faith; by every Revelation, of Gods Righteousnes (as Christ, and His Righteousnes, are more clearely made knowne) our Faith unto Comfort, and Boldnes should Increase: Rom. 1. 17. By that clearer Revelation of Righteousnes; should their Faith goe on from degree to degree higher; Heb. 10. 19. to 24. So, by every Sealing Ordinance; and Token of Favour; our Faith should Increase; unto Assurance; Judgs. 13. 23. 2. Cron. 30. 21. 23. 26. And so by every Tryall, and Affliction, our Faith should growe; in that it is tryed; Iam. 1. 3. and Increaseth other Graces; Therefore it Selfe First Increaseth.

And we should Labor to Increase it; Because, when ever Troubles assaile us; our First Worke should be, to Increase our Faith; As they doe their Fortifications, when the Enemy approacheth; More strength

Use.

Exhortation.

To renew & exercise Faith.

is required, when Troubles assault, and all our strength is in *Believing*; *Ifo.* 30. 15. a quiet wayting on God; which, therefore must be increased: Therefore, the *Afflictions & Growth* of their Faith are conjoined; *2. Theſſ.* 1. 3. 4. Therefore the *Disciples*, being told what offences they must meete with, and *forgive injuries to their Brethren*; they pray for *Increase of Faith*, *Luke.* 17. 1. to 6. Because Faith, is to be *Increased*, when ever we enter Tryalls, & Troubles: Yea, and usually the latter Troubles, are strongest, as supposing more strength, (as *Dauids* Were, by his *Sinne of Adultery & Murder*, & *Numbring the People*, and the *Punishments* thereof, which were his last, & greatest:) Therefore Faith had need be *Increased*, which onely beares them.

Inforced
from the
Apostles
words,
Jude. 20. 21

This *Exhortation*, I will onely presse in the *Apostles* Words: *Jude.* 20. 21. *Beloved, building up your selves on your most holy faith, praying in the holy Ghost; keepe your selves in the love of God, looking for the mercy of our Lord Christ, to Eternall Life:* The *Apostle* having provokt them to contend for the Faith against base opposits: whome he describes, from *Verse.* 2. to 17. and exhorts them not to be discouraged or turned out of the way, by all their base courses *Pers.* 17. 18. whome he againe sets forth in their ugly colours; as a means to helpe *Believers* to doe this duty, inwithstanding: He exhorts them to proceed in the *Worke* of their Faith; and saith that their Faith is their *Foundation* (for that on which we build up is the *Foundation*) *Christ* is called the *Foundation*, *1. Cor.* 3. 11. and so are the *Prophets, & Apostles*, *Eph.* 2. 20. and heere Faith, is also so called; and nothing else that I can find, is so dignified: *Christ*, is the *Original, & Principal Foundation* of us; Yea, the onely *Foundation*, Properly, & Strikely; as the *Apostle* saith, none other then *He*, can be: But the *Apostles & Prophets*, are remotely, and ministerially outwardly called the *Foundation*: Because they first and onely revealed *Christ*; And Faith is the *Foundation*, but *Instrumentally* also, yet much more neately, & intimately, then the *Apostles, & Prophets*, in that Faith, is the *immediate bond & union* of us; unto *Christ*, the *Foundation*; *Col.* 2. 7. *Stablish in the Faith*, is a being rooted, and built up in him: So that all our *Strength* is in our Faith, *Instrumentally*, as in *Christ*, *Originally*, yet not conveyed from *Christ*, to *Us*, but through our Faith: Therefore, if we would have any *Progress*, it must be by our Faith, and as that goes forward the whole building goes forward.

Not onely at first, doe we build on our Faith, but all the while (as not onely doe we at first, but all the while build on *Christ*) Therefore, of all things, our Faith is of greatest Consequence, there is neither

ther Beginning, nor Progresse, can be without it: And this Faith is holy, yea, & most holy, no Grace is like it, not onely in that, beyond all others, it emptyes a man of himselfe, and setteth up God (which is to be holy) but also because it onely, of all Graces, gives Union, & Communion with Christ, as an Head; in whome, & from him onely, is had full Holynesse (as ye have heard before) in that his Person is God. Therefore there is nothing so good, as Faith to labor about: which Labor upon our Faith, must be constant, and continued: Therefore he speaks in the present tense: (*building up*) And a Progresse in this Faith; will helpe us on to every thing else.

Faith the most holy Grace.

We shall be still able to pray in the holy Ghost, for so much the connection may implye (as well as that Prayer helps Faith as was before observed) and this Praying, strengthneth against Trouble; therefore it is annexed, as that which gives use & efficacy to the whole armour; Ep. 6. 1. 3. 18.

Growth in it, helps to be still able to pray in the holy Ghost.

Also it will inable us, to keepe our selves in the Love of God; for it is Believers duty to keepe themselves in it; they may loose, though not the Everlasting Love of God; yet that actuall manifestative delight of God in them, which ariseth from their obedience, as it did from Christ Joh. 10. 17. (who yet was loved with another love, on another ground) and so, John. 15. 10. out of which they may depart; But Progresse in Faith, helps them to keepe in this Love, because it keepe up the influence of Christs strength into them.

To keepe our selves in the love of God.

And it also inables them unto a continuall Looking for the Mercy of Christ unto eternall Life: which is a duty most profitable & comely for Believers: And Faith growing up, inables to, because it makes those things which cannot be seene, to be more, & more reall, & evident, and so to draw in the mind to a continued fixtne on them, and expectation of them; as the clearer manifestations of glorious Objects doth; especially when it is with an assurance of interest, & propriety therein: Now then, Faith thus being, & Working, it must needs, greatly helpe to strengthen against assaults; For the more we are built up on the Foundation, the stronger we are: And the more we keepe our selves in the Love of God, looking for the Mercy of Eternall Life from Christ: The much more able shall we be to indure Trouble: Therefore, be we perswaded, as Troubles come, to exercise, and renew our Faith.

To a continuall looking for the mercy of Christ.

SIXTH OBSERVATION.

That now Christ is come, Believers should cheifly use spirituall & heavenly Considerations to strengthen their Spirits against Trouble.

Namely, such as are taken from Gods Everlasting Love; Christ his

6. Obser-
Now Christ is come to use spiritual considerations to strengthen against Troubles.

Worke for us in Heaven; our Glory their to come &c. For, *These Christ* setts heere before *his Disciples*; not onely, as most proper for the present case in hand; but as now most comely & helpfull to *Beleevers* in all *Troubles*: Indeed before *Christs comming*, the *Consolations* were some outward *Priviledges*, or the comming of the *Messias*, or some general *Promises* of good things in this *Gospel*; but now we find the *Apostles*, in all their course, *armeing & comforting the Spirits* of *Beleevers*, by *These* forenamed *spiritual & heavenly Consolations*.

Reasons.

FIRST REASON.

I.

Bec. now is
the season
of these
Comforts.

Because, *Now is the season of these Comforts*; former ages were not the season, wherefore though they were seene in the blossome, & bud, and much desired; yet they might not be gathered, *1. Pet. 1. 11. 12.* Wherefore, though they had some hints now and then, of them; Yet they were not so generally, nor so fully revealed, as now they be:

The *Revelation* of the *Glory*, is that which was reserved to our age; as the text saith: *The things reported to you, as well as the Glory it selfe* *Ep. 3. 5. 9. 10.* For now *Christ is come*, and hath made knowne *his Fathers bosome, & heart*, and *ascended heaven*, and *opened it to us*, *John. 3. 12. 13.* He first preacht the *Gospel*, in *his owne flesh* *Heb. 2. 3.* it was never before revealed: some shadowes or hints of it, were before, but *it selfe*, in *its Clearnes & Glory* never was preacht till *He began it, & since*: Rather *Promises* of the *Gospel*: then the *Gospel*, was it which was before *Christ*: *Rom. 1. 1. 2.* For the *Gospel* implyes *tidings of things done*, and not to be done, and this was onely begun to be in act, when *Christ* came and preacht:

Therefore *Marke. 1. 14. 15.* he preacht the *Gospel*: and said the *tyme is fulfilled*: and because in *Christs Life*, all was not actually done; therefore he is said but to beginne it; & the *Apostles perfected the Gospel*, for they reported all to be actually done: So that this is the *season* of its *revelatiō*. and so the *tyme* of the *fruition & vison* of these *heavely things* *Mar. 1. 15.* is at hand; This therefore is their *season*; as former Ages were the *season* of the *Types & Promises* of them: These are the *better things*, reserved for us of this last age of the *World*, *Heb. 11. 39. 40.* Now every thing is most fitly used, in its *season*, it is most comely, and most effectuall then: There is a kind of absurditye in unseasonableness.

2.

Bec. the life
of Christi-

SECOND REASON.

Because, *The life of Christianity is in these*: Not onely as it is distinguished

tinguished from that Life which was in Innocency, through the Covenant of Workes, from which, this differs specifically, and more then the Sunne from a Candle, both which though light and fire, yet greatly differs:

But also, as it is distinguished from that Life by Faith, which was before Christ; From which, this differs gradually, as Infancy, and Childhood from Full age: Gal. 4. 1. 2. 3. 4. Wherefore it obtains another Name, (as a Child is called a Man) and is called Christianity, which it never was before Christ: Acts. 11. 26. And its Name shewes its Nature: It consists in such Revelations of Christ by Faith apprehended: As were not at all, in Innocency, nor in any such measures, before Christ came: Gall. 3. 23.

The sight of Christs Glory, and our Union, & Communion with him: This is the Christian Life: By Faith to see the Things that are Invisible; Is the Life: Heb. 10. 38. Live by Faith: Which Faith is described Heb. 11. 1. Which though it also reveale things which once by reason might be seene; as the Creation Verse. 3. Yet, it also (and that which it chiefly aimes at;) reveales what never was or could be seene in Innocency, by Reason: As Gods Electing Love in Christ, Heavens Glory, Our Perticipation of all Grace, & Glory from Christ, by Union with him: And on these Considerations to Love, Obey, be Patient &c. This is the Life of a Christian; 2. Corrinth. 3. 18. Seeing by Faith & a Divine Revelation, Christs Glory, and be turned into it, is made the Summe of all Christianity: Gal. 2. 20. Christ lives in him; And he lives by Faith in Him: So, Ephes. 1. 17. 18. 19. Increase of Life is all put in the apprehensions by Faith of Revelations of Christ, & the Glory with him: and so Eph. 3. 16, 20.

Now the Life of Christianity, lying in this: The Consolations fetcht hence, must needs be most effectual, and most lively, and most proper, as humane Consolations are most proper to a Man: These breed the best Spirits, in that they carry the best Spirits with them; even the Life it Selfe.

USE.

Wherefore Beleevers, are to be Blamed, for not Using; And to be Exhorted to Use more, These kind of Antidotes, and Cor-
dials:

These are the proper Phisick of this State of the Gospel; Christ hath come, and opened to us His Fathers Bosome, and shall not we study and beare up our selves by them?

Use.

To Blame

For not using. And

Exhort.

To use more these Antidotes.

1. Pet. 1. 10.
explained.

The *Prophets* who did but fore see, & fore heare them, were so much taken with them, as that they exceedingly labored to pry into them 1. Pet. 1. 10. 11. The Words are significant; enquired, searched; intimating both great desire, and labor to find out; the one Word *ἐκζητοῦν* signifying a seeking out by inquiry or question, persuing by Questions, till it is fully found out: And the other Word *ἐρευνᾶν*, implying an exact seeking, as for hid things, untill one hath every hint, or doite; 1. Cor. 2. 10. both which impley the utmost exactnes in seeking: And the *Glory they sought to find*; is in the greeke *Verf. 1. 1. latter end*, expressed in the plural number; emphatically shewing its transcendency, *Tea, & the Angels desire to looke into these things Verf. 1. 2. latter end* *ὁραῖς* by bowing downe to pry in, an industrious, and most heedfull prying al- ludeing as it is thought to the Cherubs about the Arke; who bowed or turned their Heads & Faces to the Arke, which signified Christ: Now we have them spread open before us, Can. 5. 1. and seldome cast oure eyes on them, to comfort us by them: I appeale, In Gods Name before Whome we now are, Who knowes all your course; When did you, ferch in Comforts againsts Your Feares, & Troubles, by revolving these heavenly & Spiritual Treasures of Yours? But have ye not still, by some other way sought to beare up your Spirits? What ingratitude? yea what folly, is this? These Heavenly Consolations, are more General, & more Strong, Comforts then any, ye can take in.

These heavenly Consolations, are more general, & more strong Comforts then any.

1. More General, For they containe all Comforts.

First, They are more General; For they conteine All Comforts, where- as other Consolations, carry in them but some perticular Comfort; and serve against but some perticular Affliction; But These equally helpe against All Troubles; and so are much better; as the *Paraselsian Physick*, or that which repaires & strengthens whole Nature; and repells all Weakenes, is beyond your other Physick, which topically is applied onely to some perticular part, for some perticular disease: And as They are more General; So.

2. More Strong, For they comfort in every perticular.

Secondly, They are more Strong Comforts, then any: though they serve all turnes, yet they doe comfort in every perticular, much more full & through, then others, which reach onely to the perticular: As the Light & Heate of the Sunne; though it serve every Creature in the World, yet it better serves any perticular, then a Candle doth; *Psal. 4. 7. The Light of Gods Countenance, puts more Gladnes in; then abundance of any worldly thing*; For these Comforts are Spiritual & Immortal, and so reach the Spirit, as it is in it selfe; other Comforts, onely refresh in such a case, and as the Spirit is in & by the Body subjected to such

Being immortal, so reaching the Spirit.

such or such a state, & indeed therefore never soake into the intimacy of the Spirit, solidly to comfort that; they sprinkle Comforts about the Heart, but never put Gladnes into the Heart; there is noe suiteableness twixt them & the Soule: But These heavenly spiritual Comforts, are suited to the Spirit reach it to the full; therefore doe most strongly refresh it. Also these spiritual Comforts, are so vast, & great, that they take up & fill the Soule; all other Comforts are to small for the Soules great Capacity; but these fill every corner of the Heart: Also these Comforts, doe present to the Soule such great Glories & Happynesses, as hir owne, as that they greaten the Soule: For, such as are the Objects; with which the Spirit converseth, such is the Spirit: Therefore Kings have high & great Spirits, because they looke on great & singular things, as their owne, Wherefore the Soule looking on these heavenly Things, it raiseth the Spirit, so that it becomes to bigg & highe, for troubles from below, to bring under; whereas all other Comforts being but from things of the Earth, are below the Spirit, and may enfeeble & abase it, but cannot greaten or strengthen it: Yea, and these heavenly, spiritual Comforts, are the Comforts which spring from the cheifest Good; from the Perfection, End, Issue of all: Therefore are much Stronger then other Comforts, which are but the refreshment of the Way to our End.

Filling the Soule.

Presenting great Glories & Happynesses.

And as These heavenly Comforts are more strong: So they are more strengthening, & nourishing to the new Creature in us, then any other Consolations; These, (as ye have heard) carry the very Life of Christianity in them; and therefore must most of all revive & cherrish the Inner Man; These at first bred, therefore doe best feede & nourish, the new Creature; as was said before in another case; ordinary phisick, removes the cause of a disease, and so the sickness; but no way repairs or strengthens Nature, but the Paraselsian Phisick, cures by repairing and strengthening Nature: And so doe these Consolations, helpe the Soule against Troubles, by strengthening the Inner Man: The best Christian may observe, that the new Creature in them, is never so much renewed, as by the meditation on these heavenly & spiritual Considerations.

Strengthening & nourishing the new Creature.

Wherefore I beseech you resolve it, and hold to it, to use more these kinds of Cordials when your Spirits droope in any Trouble: Why should ye rather choole to drinke downe the extracts of Earth, then of Heaven? of the Creature, then of God & Christ? Oh doe not so; but labor to know, & understand these kinds of Consolations, and to acquaint your selves better with them, and to make them more familiar with your spirits; and to growe into more assured perswasion of your

The Use further pressed.

of your interest in them; Which that ye may doe, ye must both obtaine the *holy Ghost*, to reveale them to you (for *he onely knowes them, as a mans spirit, doth the things of a man*: 1. Cor. 2. 10. 11. and ye must use that *Faith*, which is *the evidence of things not seene*: Heb. 11. 1. which *Faith* helps your Soule, as the prospective glasse helps the eye, to see these heavenly things, which else are so farr off, that the Soule cannot perceive them; and this *act of Faith*, which makes *these heavenly things evident* to you, will draw in your Soule unto an *appropriation*, and *application* of them.

A mistake,
about Faith
in heavenly
Comfortes,
Clear. l.

It is a mistake to thinke, we may see them by *true Faith*, and not applye them to our selves; or that we first applye them, and after that see them; No, No, the *evidencing of them by true faith spiritually*, will draw in the Soule to *applye them*; Every Man, & Creature on whome the Sunne shines, takes in the blessing of his influence, for his share, as pertaining to him; The *Apostle* discribes that *Faith* which *applyes*, & *justifies*, of which, he gives many instances, throughout the 11. Chap. to the *Hebrewes*; he discribes that *very Faith*, to be an *evidence of these things*; Because, where there is such a *seeing these things*, the *Heart* is brought to *embrace*, and *applye them*; therefore he joynes, the *evidencing these things*, & *hope* together; because this *evidencing them* will bring forth *hope*: and *Perf. 13.* the *seeing them*, and the being *perswaded of them*, and *embracing*, or *saluteing them as their owne*; are conjoyned, for they ever goe together: because indeed; the *holy Ghost* never reveales them *spiritually*, and as they are, to any, but to them, who have bine chosen to them, and shall have a propriety in them: Yea, it is the same *Grace*, of *true holy Faith*, that makes them *evident*, and shewes them to us; and that *applies them to Justification*; though it be a diverse act of the same *Grace of Faith*: yet it is the same *Grace*; For, what *Faith* can the *Apostle* describe Heb. 11. 1. but that *Faith* of which he speaks before Chap. 10. 38. by which the *Just live*; and that which he exemplifies throughout the 11. Chap. both which are *Justifying Faith*; Therefore it must be; that the *Faith* which *Justifies*, & *Sanctifies*, doth shew evidently *spirituall things* to us, though by a severall & distinct act from that by which it *Justifies*: Therefore, being the same *Grace*; when it hath shewed us *spirituall things*, it will goe on to draw us to *applye them to our selves*; Wherefore, get, & exercise that *act of Faith* which makes ye see evidently *heavenly Things*; and this will make ye *applye them*, and draw *Comfort from them*.

Now in this *Work*; it is the *Gospel*; which setteth the *Objects*, or the *heavenly*

heavenly Things before us: Then the holy Ghost his Worke; in convincing, or perswading of the reallity of those Things to our Understandings; Is as the Light which shines on those Objects, and makes them visible: And Faith; by His Conviction or Perswasion, is as the prospective glasse, which inables our understandings, to perceive the reallity of them, which else it could not: Wherefore with this Light of the holy Ghost, and this prospective Glasse of Faith; with your Spirits & Understandings; view in the Gospel againe & againe, the Things of Heaven, & of Christ; and thence fetch Comfort in every Distresse.

Now to the end, ye may be helpt to doe thus: I shall in the following Observations open to you divers Things about Heaven, and our Glory there; which Christ revealed to His Disciples, in this Text: By doing of which: I shall sett the Things before you: Which are able abundantly to Comfort your Hearts; But they will be as glorious fights in darkenes, to them that cannot see; except ye obtaine the holy Ghost, to shine on them, as the Sunne, on Colours: And gett that Act of Faith, which is the Evidence of Things not scene, to lift up, or inable your Soules Eye, the Understanding, to looke on them: Which Favour I desire the Lord to afford you: And so I proceed.

THE Description of HEAVEN, And the heavenly Condition of true BELIEVERS at the last: CHRIST Revealeth in this TEXT: *Reade the Epistle.*
Thus.

FIRST, It is Described by the Place it selfe; Heaven, is an House, so called in opposition to a Tent or Tabernacle, to shew its Stability, and the Stability of their State who live in it: Wherefore, it is said to have Foundations Heb. 11. 9. more then one, many; and yet one gives Stability. And, 1. Pet. 1. 4. It is said to be Incorruptible, Undefiled, that fadeth not away: This Stability is for Ever, and without all Change: As appeares both by the Time in which it was Created; In the Beginning: Gen. 1. 1. That is, in the First of all Time, and of all Creatures: Now all that God first made, He made Immortall, as the Angels, & Chaos & these Heavens: As also, by the Manner of Gods making it, for he did not extract it out of other things, as he did all visible things, in this World, he made & drew them out of the Chaos: But he put them forth Immediately from himselfe, as he did the Chaos, the Angels, & Mans Soule: Now all that God Immediately puts forth, & makes of Nothing, is Immortall: Whereas, all other things retorne unto their first Principles.

K

SECONDLY

SECONDLY, It is Described by *Its Relation to God*; *It is Gods House* so called, Both because *He made it*: *Hob. 11. 16.* As also, because, *He dwells in it*; That is, in it, he puts forth *His cheifest Glory*, (as a Prince doth in his Pallace, where he dwells, much more then in a Tent, or other part of his Kingdome) So that *Its Glory*, must be as much above any of this Worldly kingdoms; As *Gods utmost Power, Majesty, Wisdom, Riches*, which he can put forth, are above mans.

THIRDLY, It is Described, by *Its speciall Appropriation*, to the *First Person in Trinity*, the *Father*: It is *God the Fathers House*; Both because he made it; For Creation being the first Worke done on the Creature, is *specially appropriated* to the *First Person the Father*; Also, because it is to be *His*: The *Sonnes* and *holy Ghosts* being in this World and resigned at the last day, that *God the Father* may be *All in All*; (as He is First in the Motions about the Creature) *1. Cor. 15. 28.* The *Fathers People*; That is, the *Elect* are to dwell there, and *His Love in Election* to be shewed forth there: Therefore it is called *The Fathers, Math. 13. 43.* though yet the *Sonne & holy Ghost* are included in it.

FOURTHLY, It is Described, by *Its speciall Relation to Christ*, though it be *God the Fathers House*, yet *He is Christs Father*, and so it is *Christ His Inheritance*, and *Believers Inheritance*; As *1. Pet. 1. 4.* in that, *They be One with Christ, Sonnes, & Heires*; Insomuch that these *Disciples*, had they loved him as they should, would be glad of his departure, since he went but to his *Father*; *John. 14. 28.*

FIFTHLY, It is Described, by *Its Capeableness of Them*, and so of *All Believers* (for *He speaks* to these *Eleaven* in the *Names of All*, as ye heard before) there are in it *many Mansions*: It were noe Comfort, to heare of its *Excellency*, if it could not receive us, though *God* dwell there, yet the Creature also may; For *He is now Emmanuel, God with Us*: And many, not a few, (though Comparatively they be a *Little Flocke Luke. 12. 32.*) and many for some, not for all, and that a sett number, for it is *Prepared for Believers*, *Hob. 11. 16.* Therefore for so many as shall *believe*, and for no more: Now these their dwelling places are called *Mansions*, to expresse their abode in them, they be *Sonnes with Christ*, and shall abide in that *House* for Ever:

Now the *Truth* of all this *Description of Heaven*, is ratified by an *Argument* taken from *Himselfe* (If it were not so I would have told you) *He* was their *Freind*, came from *Heaven* to *Reveale its Secrets*, *He is the faithfull & true Wines*, therefore could not, but deale truly with the.

Further, *Heaven* is Described in reference to *Believers*; By the
Meanes

Means of their access & entrance into it, which is Christ: Who First, Prepares a Place for them their; The Father prepares it: Math. 25. 34. Both by a Free choosing them to it, and their perticular Portion or Place in it, before the World began: As also, by Creating it for them from the Foundation of the World: But Christ prepares it; By Meriting, & Bringing about their Fruition of it: Both by Removing Impediments: And Purchasing the Fathers Favour.

Now, *Christ prepares a Place; By Going; (I goe to prepare a Place) He came from Heaven to prepare a Place in Heaven; by His humiliation And then He went from Earth; To prepare a Place: Both by His dying To satisfie Justice for Sinne; and to raise the Promises: (Heb. 9. 15. to the end) And by His rising from Death, in that if He had bin held under Death, He had not bin quitt from our imputed guilt, nor could we have bin, nor had he lived to bring us to Heaven; 1. Cor. 15. 14. 17. Rom. 4. 25. & 5. 10. Heb. 7. 25. Also by his Ascension, in that he thereby opened heaven doore, which was before shut Heb. 9. 8. 12. & dispensed gifts to gather the Elect. Eph. 4. 8. 11. 12. Also by his Session at Gods right Hand; where he pleads his Merits, which is called his making Intercession for us; Rom. 8. 34. and thence sends downe the holy Ghost to doe all in us, that is requisite to our meetenes for that place: And administers the World for our good: And possesseth the Heaven in our Name, and as our Head & Roote: So that Christ as a Meritorious cause, an Exemplary cause, and an Efficient cause, prepares a Place in Heaven for Believers by his going: And this is further.*

Secondly, *Amplified by his Consumation of this his Preparation: As he prepares a Place for them; So he will bring them into that Place: Which that he may doe, being now gone, he must come againe: Christ will come from Heaven, to fetch Believers unto Heaven; he will not tend for them, but come for them; which makes their access to Heaven the more glorious, in that they shall be fetcht thither by Christ; Which is done, both in regard of Himselfe, that he may have the Glory of judging the World, both Believers, and Unbelievers; And in regard of them, because they are his body & spouse; and he will come to them therefore to marry them, and joyne them to Himselfe; this is another description of Heaven, by the manner of their Entrance into it, Even by Christ his glorious Comming from Heaven, to fetch them thither.*

LASTLY, *He further Amplifies it, by a Description of the heavenly Place, by Its Communion with Him; They shall be taken to him,*

to be *one with him*, as the Body with the Head, the Spouse with the Husband, and they shall be *where he is*; That is, in the same *Place, State, & Condition*; Heavenly happiness, is a being *one with Christ*, and in his place, & state; *John. 12. 26.* Thus these Words are a *Description of Heaven*, and the heavenly Condition of true Believers: And shew us, That Christ is the *Way, Truth, & Life*, as *John. 14. 6.* [The Way,] For by Him they come, [The Truth,] For if every thing were not so, He would tell it; [The Life,] Not onely as a *Meritorious Cause*; But as the *Roote*: *Heavens Life*, is in Him: *Col 3. 3. 4.* A being taken to Him, and with Him.

SEVENTH OBSERVATION.

That Believers Glory in Heaven, is a Fellowship in the Fathers Glory.

It is a dwelling in his House, and so a sharing in that Glory, which the Father there hath, arising to Himselfe; There is great Question about desires of Salvation, and not Gods Glory; But the Truth is, Salvation is the Fruition of Gods Glory; a being in, and so partaking of the Glory of Gods house, as they are partakers of the Divine Nature, So of His Glory; That is Their Salvation; And it being the End of all things, it is the Fathers glory, who is the Beginning of all things.

EIGHT OBSERVATION.

That Gods Glory in Heaven which Believers partake off; Is a Created Glory: Or a Glory which ariseth from Creatures to God, and had a beginning.

For it is the Glory which He hath, since he made him an House, and dwelt in a Place; And so it is neerer to the capacity of Creatures; Whereas the Glory that is in, and of Himselfe, and Eternal; Is Incomprehensible, & Incommunicable.

NINTH OBSERVATION.

That Believers Glory in Heaven, Is in a Communion & Union together.

Many together, dwell in one House; It is a being One, as God & Christ are One; *John. 17. 22.* as the Glory of this World, and so of Mans body is in the union & compact of many parts together: It is also a being with Christ, (as is exprest in the Text, and hath bin shewed before) And it is a being with God also,

As *John. 17 21.* One with Us,

F I N I S.



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That true *Beleevers*, how *weake* soever in *Faith*, should not be oppressed, or perplexed in heart, by any thing whatever befalls them, Either in *Sinne*, or *Afflictions*. 4.

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3. It *Unfits* them for their *Christian Service*; Which is to eate the *Holy Things*, and keepe a *Continuall Feast*. ibid.

4. It brings a *Consumption* upon their *Spirituall Strength*. ibid.

5. It *Casts* an *Evill Report* on *God*. ibid.

6. It *Gives* great *Occasion* to *Corruption*, and the *Dissell*. 7.

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Sinnes doth eclipse Gods *manifestative* Glory, that should arise from the Creature; yet not His *Essentiall* Blessednes.

In What Respects God Wills not, nor is the Author of Sinne.

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By *Afflictions* & *Sinnes*, God nurtures & fits his People for Service, and for Heaven; As. 48.

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FIRST OBSERVATION.

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1. He could not beare, their *Trouble*, but is greatly troubled about it. ibid.

2. And this was, when he was entering on his owne *greate* *Trouble*, which useth to drinke up all in men. ibid.

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